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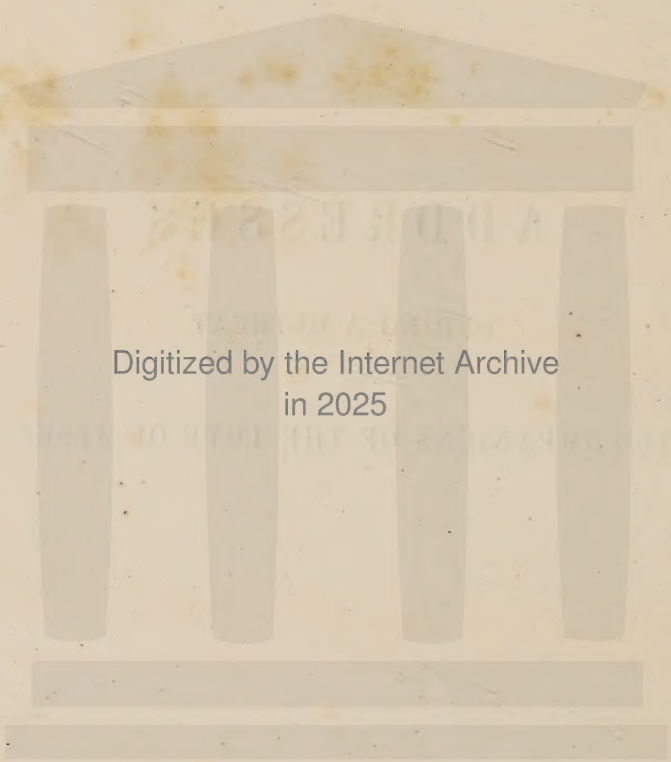
ADDRESSES

DURING A RETREAT

OF

THE COMPANIONS OF THE LOVE OF JESUS.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THE LOVE OF GOD AND OF JESUS FOR SOULS AND THE BLESSEDNESS OF INTERCESSION FOR THEM.

ADDRESSES

DURING A RETREAT OF THE COMPANIONS OF THE LOVE OF JESUS, ENGAGED IN PERPETUAL INTERCESSION FOR THE CONVERSION OF SINNERS.

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BY

THE REV. E. B. PUSEY, D.D.

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TO THE FOUNDRESS

OF

THE SOCIETY OF THE HOLY TRINITY

AND OF

THE COMPANY OF THE LOVE OF JESUS,

AND, UNDER GOD,

THE RESTORER, AFTER THREE CENTURIES,

OF

THE RELIGIOUS LIFE IN THE ENGLISH CHURCH,

WITH THE PRAYER

THAT THE WORK OF LOVE FOR SOULS

WHICH SHE HAS SO MANIFOLDLY DESIGNED,

AND IN WHICH SHE HAS SO UNCEASINGLY LABOURED,

MAY BE TO HER ENDLESS BLISS AS TO THE GLORY OF

THE REDEEMER,

AND THAT THE PRAYERS

WHICH SHE HAS CAUSED TO BE MULTIPLIED

MAY RETURN INTO HER OWN BOSOM.

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INTRODUCTORY ADDRESS.

We meet to day under different circumstances from those of ordinary retreats. For we meet, not to consider about any vocation, to which some of us may trust that God is calling them. We come, not to break off the old, but to renew it. It is like the renewal of vows to the religious; to begin anew with greater fervour, not to make a beginning from the first. We have all long ago chosen Jesus, in the society of Whose love we have enrolled ourselves. We must all have seen the deadliness of sin, its awefulness, its dreadful antagonism to God and to the Blood of Jesus; its terrible wasting of souls, whom God formed for Himself, and for whom Jesus died. For our common bond has been, to pray for souls, who are wasting themselves and the Price at which they were bought, the Precious Blood of Jesus, that they for whom He died might be converted to Him, and the Price of His Blood might not be wasted in them. We must know something of the value of souls and of the end of our being, here, because we have been engaged, more or less, in praying that those countless souls, whom Jesus redeemed by all those untold Sufferings and that terrible Agony and Death, might not miss the end, for which God created them, one by one; for which Jesus, God-Man, redeemed them; for which God the Holy Ghost

4.

drew them from without, even if, not being made members of Christ, He did not dwell in them.

The object of this society has been and is as wide as the world. For it is as wide as the love of Jesus; and Jesus shed His Blood for all in every generation, for those who should know Him and those who should in the flesh never come to know Him; for those with whom, amid whatever ignorance of Himself, His Spirit pleads, among the Heathen or Jews or Mohammedans or Heretics, that they, obeying this inward grace from Him Whom they know not, may live.

And yet, it has also its nearer objects; those who are dear to us individually, but are lapsed into sin; those around us, near our homes; those in this great wilderness of souls, in which we are now gathered; those three millions, among whom, in so many faces, the world, vanity, sin, levity, sensuality, leave such distressing traces, and scarce any gladden one, except the yet innocent gaiety of children. How can we endure to be ever so short a time in the midst of them, and not be, as the Psalmist was, all "prayer[a]" for them? How many of them may die to-night! How many may be dying at this moment, and Satan may be disputing their souls with God! Let us at least now say, "Miserere, Domine," and repeat to-night our "Miserere, Domine," "Lord have mercy, Lord Jesu, mercy." How many sins will there be to-night! Once more, "Lord Jesu, mercy, save this dishonour to Thy Name, this waste of souls."

Yet we are, some of us, seldom here. Alas, and is not the same sad history repeated in those other

[a] Ps. cix. 4.

great spiritual deserts, instinct and thronged with human life, our mines or manufactories? Wherever those are gathered together, who minister to our material prosperity or our comforts, *there* full often the bodily life is wasted, oftener still the soul. Our cheapened luxuries are the price of blood. They are not luxuries, they are men's souls which are for sale. Then there are those who belong to the body of the Church, and not to her soul, or those who belong neither to her soul or body; those who, it may be, are being tempted to their first sin and are becoming, in their childhood, estranged from God, or those who have been hardened in sin yet still hopeful perhaps in this, that the light of God's grace has not yet markedly visited them, and been, face to face, rejected. There is such variety, for whom we may pray, that, if one thought but of the interests of Jesus and the bonds of our common humanity, and what we owe Him, and the greatness of the privilege of being co-operators with God and of joining our intercessions with the ever-living Intercession of our Great High Priest, it would seem as if we could never flag. Alas for our misery! To whom of us does not our Lord seem to say anew, "Could ye not watch with Me one hour?"

But we know that perseverance in any good is the chiefest of God's gifts. We are made up of failures. The freshness, with which we first begin, fades. We seem to have a great tide of grace to set us afloat: and then perhaps the tide seems even to set against us, or we are in a dead calm. Piety becomes monotonous. We see very few of the fruits of our prayers; for they are chiefly for those, whom we do not

know and shall never know in the flesh. We are creatures of sight and sense; the whole domain of prayer is faith. And so perhaps we flag and are discouraged; and we continue, rather because it is a duty which we have undertaken, and which we dare not abandon, than because we have much heart to it, or much hope about it.

I do not mean, of course, to set forth this as the state of mind of members of this Company generally, or indeed of any one of it. I know that very many in it pray very zealously; and that God has heard and hears them. We have had marvellous instances of the miraculous power of united prayer, besides all those which the Judgement-Day alone will reveal. He Who willed to hear the prayer, suggested it, and heard the Spirit's "[b] unutterable groanings," and it came to Him blended with and enmightened by the Intercession of Jesus. I am speaking of temptations incidental to any persevering effort to pray, not of yielding to those temptations or of failure.

But because perseverance is so difficult, even when supported by the grace of God, thence is the value of new beginnings, such as this retreat is intended to be. For new beginnings are the life of perseverance, though they seem at first sight contradictory to it, or to presuppose its absence or suspension.

God, by nature alike and by grace, makes new beginnings the whole history of our being. We shall only know at the Judgement-Day the value of those new beginnings, which God gives us daily by the very disposition of day and night and the necessity of sleep. We can have no thought

[b] Rom. viii. 36.

what we should lose, if we could dispense with sleep and prolong day into day, by the loss of new beginnings.

> "New every morning is the love
> Our wakening and uprising prove;"
> "New blessings, each succeeding day,
> Hover around us while we pray;
> New perils past, new sins forgiven,
> New thoughts of God, new hopes of heaven."

What a world of life and strength there is in that fresh self-oblation every morning! What a mercy to have had yesterday past, with its wearinesses and its failures and its burdens, to have had its venial sins washed out by the Lord's prayer, and to begin anew, with self-devotion to Jesus. What a life there is, if we be not in the reach of or do not venture upon actual Communion, in that first spiritual Communion, when God the Holy Ghost comes into our souls, like the air which we breathe, yet the Very and Eternal God. Every three years, we have a thousand of such new beginnings. Then, still in their yearly dance, the seasons in their annual round of increase and decay: the years, in their ever-increasing rapidity of whirling flight: the annual commemoration of God's individual mercies and judgements, the days of our birth or of our re-birth in our Baptism or those which are marked by the loss of friends,—what is the one low chant of them all but, "Time is ebbing: time is ebbing; when it has reached its last ebb, '[c] no man can work;' no grace can be gained, no work can be done, through grace, to God: no fresh capacity of

[c] St. John ix. 4.

the love of God can, through His grace, be won; no growth will be possible. '[d]As the tree falleth, so it must lie.' Begin anew." Advent, Lent, Easter-tide preach the same, in earnest expectation of our Judge, or meditation on His Passion, or joy in His Risen life, or ascent with Him, or awaiting the descent of the Holy Ghost. Each Advent, Lent, Easter, Ascension, Whitsuntide, preach to us those same solemn words, "Begin anew;" and, if we have not so begun, we feel that that Lent or Eastertide has been wasted to us. It is a jewel lost; something for eternity dropped out of our lives; lost for eternity! O what easy words to say; what terrible realities! Lost, dropped, sunk in the boiling, tumultuous ocean, over which we are passing to eternity; not a trace of them; gone for ever!

And as of our lives as a whole, so of each employment in them. Nay, they are those inward lives, which we have by God's grace to renew, to which we have chiefly to look. The bodies of our lives, the outward or inward works, remain in their great outlines, the same. The soul of each act, how zealously it is done, with what dependence upon God; how purely it is done to Him, with how much love, how much self-forgetfulness, with what perseverance amid outward weariness, or, if the act be inward, amid spiritual dryness; what inventiveness we use to prevent weariness or disgust or dull mechanical ways coming over us, how much we ask continually His present help,—on these things the life of our acts, their value for eternity, their influence on our eternal Being, our contribution to our Dear Lord's work on

[d] Eccl. xi. 3.

earth, our "Well-done, good and faithful servant," depend.

That to which we pledged ourselves, when we were enrolled as members of this Company, is one of those spiritual acts, which have much influence over our own lives. In itself, it had nothing great in it. The conception was great; but *that* was the Foundress', not our's. That perpetual adoration, that unbroken succession of intercessions, united with our Blessed Lord's Intercession, so that night should make no break in it, is a magnificent thought; relay after relay, year after year, and at every second in each year, besieging God to pour out more powerful converting graces upon sinners,—it is like those Choirs before the Throne, with which we unite ourselves, where they rest not, day nor night, saying, Holy, Holy, Holy! But the parts in this great work, which most of us have to bear in it, are small. The night-watches fall upon the few, the most devoted. For most of us, it is but for us the Priests, to present the prayers of the whole Congregation in union with the Adorable Sacrifice of the Lord; it is but for us, Priests and laity, to fill up the continued Miserere, "Lord, have mercy upon the souls which Thou hast made, and hast redeemed with Thy Precious Blood," with scarce any difficulty except that of perseverance in maintaining unbroken that link in the chain of perpetual prayer, which we have undertaken. Still, simple though it be, what does it imply? That souls, which God created, perfect in beauty, for Himself and His endless love, are in danger of forfeiting the end for which they were created and of losing the sight of God and all share in God, for ever; that an active

warfare is momentarily going on between Satan,—with his marvellous talent and ever-increasing experience during these 6000 years, with all the evil knowledge which he gains from the terrible history of his slaves, the damned souls,—and each human soul; that, when souls have forfeited the grace of God or cease to ask or wish for it, God gives on the prayers of others that first re-awakening grace, which should dispose the soul to grace and to salvation. We cannot, most of us, do great things visibly in this world. Nay, what those few do, whom God highly endows with spiritual gifts, seems as nothing. Every thing seems wasted. A deluge of evil seems to overspread the world. Who, in this vast wilderness of souls, seems ever to think of Jesus, or to win others to think of Jesus? Poor Jesus! He seems to wander through the world, as when He was in the flesh, and not to find where to lay His Head! Where are the hearts, which respond to His love? "Vanity of vanities, all is vanity!" Of material interests, of luxury, of pride, of pomp, of degradation, there is alas! no end. Every where we see bars and bolts to keep out Jesus; but where is there a home for Him? where are the breasts, on which He may rest? where are they who mourn for sin, and for the loss of souls, and for the dishonour done to Jesus and His Love? Where are they who zealously seek for His lost sheep in the wilderness?

And so by that act, whereby we enrolled ourselves as, "Companions of the love of Jesus," we pledged ourselves to be on the side of Jesus; we avowed our conviction, that, whether Priests or only having the "[e] royal priesthood" of all members of Christ, we had

[e] 1 St. Pet. ii. 9.

something more to do in this world, than to pass through it, and be just saved ourselves somehow through the mercy of Jesus. We avowed that we knew of the deadly strife for souls, which was going on, how terrible the loss of a soul must be, how imminent the peril, and that we ourselves at least could do something for our King, Who reigns in heaven, yet Who seems an outcast in the world which He came to save. We pledged ourselves to do that "something" every day; to part every day with something of our own, our time; to let no day pass in which we would not use our appointed prayers to Jesus, for His redeemed but forgetful souls.

Simple as we are, we might have done much by this time. For God loves to hear prayer; He longs to be overcome by it. A simple form of prayer for others, is to pray, that God would, for our prayer and for the love of Jesus, stop one sin that day or that night. Be that prayer earnest, for the glory of God, it is one very likely to be heard. If said perseveringly, who knows but that, in ten years, God may not have employed us to stop nearly four thousand sins? We leave to Him, what sins and in whom. But, as every sin is the parent of other sins, and as every sin resisted may be the turning-point of a man's life, who can say, that there may not have been as many souls saved, as there were sins checked? Again, if we have prayed daily for those nearest to His grace, who shall say that our prayer, if earnest and effective, might not have obtained that last grace for some soul, which should gain him to God? Of course, such power given by

God to our prayers would imply great earnestness, and zeal, and God-given power of love on our side. I am not speaking any thing to lift up ourselves, as if God is likely to do great things for us, but of what might have been or what might be, if we gain from Him such devoted love.

The object of this retreat will be, by God's grace, to kindle in us fresh devotion for the souls for whom Christ died, fresh zeal for His glory, fresh anxiety for their salvation, by dwelling on God's love for souls, on the horrible dishonour of sin, on the absolute duty and necessity of using intercessory prayer, as an integral part of Christianity itself.

But now, at the beginning, let us look back, each by himself, to his short-comings since he has taken this office on himself; what have been his hindrances; whether over-occupation, or sloth, or a mechanical way of doing most things, or the lack of stirring himself up, or self-pleasing, or self-confidence, or thinking that he had made progress, when he was really at the very beginning, or omission of meditation on eternal truths, or a way of taking all things too easily; or lack of cherishing and fanning his own love for Jesus; or a dull despondency and a sort of fatalism, as if things always had been bad and always would be; or too much of self, even in self-depreciation, as if God heard our prayers for our own sakes after all, and not for the merits of Jesus; or the presence of that sceptical atmosphere around him, which hangs like a damp fog around us, as if God, Who said, "Ask, and ye shall receive," would fail our prayers, if we do not fail Him; or that dull mist, rising out of all the interests of this passing

world which distract us so much, hiding from our eyes that unseen world which is yet so near us, and in which we are so much concerned; or that weariness of the world's sickening ways, stifling the love of souls in us, of which our Lord warned us, "[f] because iniquity shall abound, the love of many shall wax cold." Let us look, to-night, each into our own hearts, and, imploring the light of God's Holy Spirit, look, whence our own short-comings and failures have come, and at Holy Communion to-morrow, offer ourselves to Him, in union with that Precious Blood which He shed for us sinners, to be more zealous in prayer for those, for whom with us He died, to be more jealous for His Glory and His interests; remembering for our own comfort too, the words of God, "[g] he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins."

[f] St. Matt. xxiv. 12. [g] St. James, end.

ADDRESS II.

The Love of God for individual souls.

THE subject of our thoughts is, the love of Almighty God for souls individually.

What is a soul? It almost takes away one's breath to think of it; yet the thought is the groundwork of any estimate of its value. One hardly knows, wherewith to begin, wherewith to end; yet since the soul was made by God, and God made it for Himself, we had best begin by its relation to Himself. So magnificent is the soul, such a marvellous creation of God, that thoughtful but misled minds of old have thought that, where it is said, "God breathed into his nostrils the breath of life, and man became a living soul," Scripture meant that God breathed man's soul into his body, as something of Himself[a].

[a] Some of the Greek Fathers understood the words of the inbreathing, not of the soul but of the Holy Spirit into or with the soul of the man, already created, corresponding to our Lord's breathing upon the Apostles when He said "Receive ye the Holy Ghost" (St. John xx. 22,). In this way, the words would express the truth of the Gift of original righteousness to Adam by the Indwelling of God the Holy Ghost, which man lost by Adam's fall. But in this sense, it would rather be an application of the words, than their literal meaning. See Petav. de Trin. viii. 5. 4 sqq.

This were a very frightful heresy; for if the soul were something of God, a part of God, then, when the soul sinned, the blasphemy would follow, that God sinned. Yet such is the majesty of the soul, that some of old thought this, and some still think it; only they thereby do not exalt the soul, but degrade God. Yet what Holy Scripture does speak of, is a very near close relation of the soul to God. "God breathed into him the breath of life." It expresses more than the mere act of will, by which "God made the heaven and the earth." By an act of will, by His word, He created things in all space, "[b] heaven and the heaven of heavens," heavens, to which our heavens are as earth; "[c] He spake, and they were made; He commanded and they stood." Man He created individually. All besides was finished. Sun and moon and stars revolved in their courses; all the living creatures in air, earth, sea, were disporting themselves; each was arrayed in all its multitudinous beauty; and God paused! Time elapsed. The angels looked on wondering. And God, to express His thought of us, represents Himself consulting within Himself and resolving to make man, "In Our Image and likeness." He saith; He, Father, Son and Holy Ghost. O wonderful soliloquy of God, Three but One! God consults within Himself as to creating man, in redeeming and restoring whom the Three Blessed Persons were again to co-operate. They, through that mutual thought, which is expressed to us as the speech of God, determined to produce in act then, him our forefather, and in him ourselves, foreshadowing His individual love for us, in that He

[b] Deut. x. 14. [c] Ps. xxxiii. 9.

created us in one; us, whom He had determined in all eternity to create, knowing that we should be sinners. In that eternal counsel it lay, how the Father should then create, and the Son in the fulness of time should redeem, and God the Holy Ghost should re-create, and how our wasted nature should be restored by the common counsel of the Trinity.

Then followed the second dignity of man; that He should form us "in the image of God, after His likeness." Our being in His "image" consisted perhaps in the created correspondence of our being with His Divine Nature. Our mind, our knowledge, our love, have been thought to be a created image of the All-holy Trinity[d]. And our "likeness" has been thought to be in those moral qualities, which are shadows of the infinite perfections of God benevolence, gentleness, justice, truthfulness, and the rest; as Jesus also said to us, "[e] Be *ye* then perfect, as your Father which is in heaven is perfect;" "[f] be ye merciful, as your Father also is merciful." He made us likenesses of Himself, not in those incommunicable attributes of All-mightiness, Omniscience, Incomprehensibility, &c.; but He made us like Him in all His attributes, which are communicable to the creature, and reserved to Himself His Infinity, whereby He has ever more, and will everlastingly have more and more, to give us. He has given to the soul to be immaterial, spiritual, individual as Himself; to be henceforth eternal, deathless, ever-sentient as Himself. He endowed it with freewill, free as His own, which He Himself will not break, will not force, will not con-

[d] St. Aug. Conf. xiii. 11. and note to p. 283, 4. [e] St. Matt. v. 48. [f] St. Luke vi. 36.

strain, except by the drawings of love. He gave it power, absolutely to rule itself and to rule the body, in which He had given it a sort of ubiquity, so that it inhabits the whole in the whole, and yet the whole in each part of the body. But He has, further beyond these positive endowments, given it an almost boundless capacity of growth and enlargement, a capaciousness to contain His own wisdom, grace, virtue, goodness, beatitude. These are, so to speak, the soul's natural endowments. If such is the glass, what is the pearl? All these natural endowments were ensouled by the supernatural. In the first instant of His creation, God infused the soul into the body by creating it, and created it by infusing it, and into the soul itself He, with grace, infused all virtues moral and theological, and gave it original righteousness, whereby He Himself was present to it and held it to Himself, so that, without man's own will, no inordinate emotion could arise in it, or disturb the peace and holy uprightness, whereby all within him was subject to reason, and himself to God.

Yet even created grace were little for the soul. For God made the soul capable to contain Himself, of union with Himself by containing Him. The soul is so large that, although it may be occupied by many things, although it is occupied, in turns, by all sorts of labour or knowledge or vanity, the whole world could not fill it. "For the soul which can contain God, nothing can fill which is less than God."

This was figured in the words: "He breathed into his nostrils." It was not Himself that He inbreathed. Yet He wished to shew God's especial nearness to

man, and man's to God, the likeness of our spiritual nature to God, in that God inbreathed it, and that, at one time, God would be the Indweller of the soul. O the marvellous condescension of our God, so to speak of our nearness to Him, that we have to say that we are not part of Him, that we are not what He Is!

What God did, in the creation of Adam, is repeated in the creation of each individual soul. The creation of those, to us countless, souls, is part of the perpetual immediate working of God, of which our Blessed Lord says, "[g] My Father worketh hitherto, and I work." All the rest of the visible creation He either "upholds by the word of His power," as sun, moon, stars; or those things, which are liable to decay, He ordains that they should be repaired by that mysterious law whereby He continues on the generations of the world. All things around us He worketh by such regular law, that men forget Himself, the Great King, in the reign of His law. The Angels, in their several Orders, serve Him in the fixed immutable allegiance of their love. Their numbers remain unchanged, except as far as they be replenished from our race. *The* object, wherein God's immediate creative power and wisdom and love are seen, is man. He commits our guardianship to Angels; no Angel or Archangel or Principality or Power is admitted to any instrumentality in the creation of the human soul. The creation, possible to God, is infinite. Eternity could not exhaust it, if in all eternity God should create. *Now* He limits His creativeness and His will to communicate Himself anew, to His one creature, the human soul.

[g] St. John v. 17.

It seems as if all His intelligent creation was to be fixed on this one transcending subject, the history of His love to our race. The Angels, we know, "[h]desire to look into" and know more of the mysteries of our redemption. Now all is suspended, that "[i]through the Church," i. e. through the mysteries of God's love in it, "may be known unto the principalities and powers in the heavenly places the manifold wisdom of God." And this His Church He fills up continually, and will fill up to the end, with human souls, which are, one by one, the subjects of His individual thought, of His individual care. Each one is as much the object of that Infinite Mind and Counsel, as if it was the solitary production of His Omniscience.

Nor is it a mere production of His mind. That continual companion and brother of the soul, this poor body of our's, receives its being in God's Providence, and God creates and infuses into each, just that soul, which is most fit to be associated with each body. He combines soul and body, and endows the one by His Providence, the other by His own immediate creation, with those qualities, which, together, may work most harmoniously to His glory, and to the salvation of the being which He has created to find its bliss therein. We have been tempted, some of us, to wish we had this or that endowment, that we had been born under this or that outward circumstance. Faith tells us, that He Who loved us eternally, and created us because He loved us, and for His love, so tempered us together, that He could not have given us one gift, which He has not given us, nay, not one degree of one gift, without

[h] 1 St. Pet. i. 12. [i] Eph. iii. 10.

risking our salvation. And this marvellous work is going on continuously. As, it is calculated, not a second passes but in it some human being is passing into eternity, so then, in every second, God is creating a new human soul, to replace, on this earth, the soul which has been removed from it. It may be, at one time, in England or Europe, or in China or New Zealand. Wherever it is, God's omnipotent wisdom, Whose "mercy is over all His works," is indivisibly, wholly there, in His own unchangeable rest, creating just that soul, which will be, if it wills, most adapted to glorify Him.

Yet *this* is only the general outline of His care. For He creates them not only for Himself, but as He said in the beginning, in His own "image and likeness." Every soul then bears some likeness to some perfection of God. As blade of grass differs from each other blade, and leaf from leaf, so, and much more, does soul from soul. And each soul, either in some one beauty or some ever-varied combination of different beauties, is an image of some perfection or combined perfections of Almighty God. We can think of this, more readily, as to any one natural grace. Thus we see, prominent in one, an exact uprightness; in another, tenderness; in another, benevolence; in a fourth, love; in a fifth, an imperturbable patience and meekness; in a sixth, fiery zeal; in a seventh, a yearning over every form of human misery; and all these and more, blended in as many proportions as there are human souls.

We are such souls; such is every soul, for whom we pray. "The piece of silver" may be trampled upon in the mire of our Babylon. It has "the image and

superscription" of God. It may be cleansed anew in the Blood of Jesus, to shine for ever in that place around the Eternal Throne, which God created it to fill, and to illuminate with His indwelling Light. God Himself can, and wills to be again the Soul of that soul. He *is* the natural life of the soul by creation; He wills to be its Life supernaturally by grace. "[i] Because God is the life of the soul, as, when it is in the body, it gives it vigour, beauty, power of motion, use of its every part, so, when God, its Life, is in the soul, He gives it wisdom, righteousness, charity." "[j] But as the body is dead when it hath not the soul; so the soul is dead, when it is without God."

This is the aweful reverse side of the picture. God has endowed the soul with this vast capacity, even of Himself, with this insatiable thirst even for Himself, with this incapacity of being satisfied with any thing, out of Himself. What then must it be, to be eternally shut out from God? to have this knowledge, that God Alone is the good of the soul, and yet to be incapable of loving Him? to know that beings innumerable are in the full enjoyment of bliss in Him; to be able to conceive something of the magnificence of that bliss; to know that it might once have attained to it; to remember all the graces, which God offered to it, or wherewith He arrayed it; to know, that had it used them, it would be in that unspeakable bliss; and yet to be incapable of repenting, to cast all the blame upon God, to hate Him, as being, it thinks, the Author of its misery; to accuse Him for having given it that aweful free-

[i] St. Aug. in S. Joann. Tract. 19. [j] De cogn. veræ vitæ c. 31.

dom to choose amiss; to feel the agony of everlasting hate, and yet to be incapable of repenting; to be encompassed with beings, in whose horrible power it is, whom it hates, by whom it is hated, and this, without hope!

These are the two states of the soul, for which every choice, good or ill, prepares it. Can we need more, to make us pray earnestly for souls, who are balancing between good and ill, or who have chosen ill, and who, if any abide in that choice, must lose God eternally, whom God's grace solicits and almost torments, but who have not yet resolved to embrace it? O were it not worth a whole life, to have won by our prayers one soul, to live for ever with God?

ADDRESS III.

God's Love for each soul in the Incarnation.

"WHAT is the value of a soul?" We might answer by another question, "What was the Price of a soul?" "The Blood of God!" For what God did for all, He did for each, as St. Paul says, "He loved me and gave Himself for me." Nay, our Blessed Lord has been thought to have said, that He would be crucified again, if so He could save one single soul more. It is thought that God would have become incarnate, even if Adam had not fallen. This too would be part of His infinite love for our human souls, that He would have been willing to take our manhood into Himself, even if there had been no ground for it, except that love, whereby He would unite us as closely as He could to Himself. God the Word would have united, it has been thought, our human nature to His Divine, even if He had had no occasion to pay the penalty of our sins, to suffer and to die for us. He would have willed, it is thought, to have chosen us, the least and lowest of His rational creation, to unite in us His creation with Himself. His creation was, so to speak, outside of Himself. He had endowed Angels and man

with free-will. Angels too He must have made in a likeness of Himself; yea, in a nearer likeness to Himself than man, because they are purely spirits. He had bound them to Him, if their free-will would be bound, by that created grace, with which He invested them. He had clothed both angels and man with His grace. Yet His creation stood in a manner over-against Himself, a beautiful kingdom, of which He was the supreme King; but still there was no link, no bond of union, between the creature and God, except the profuseness of the out-pourings of His love, and their God-enabled allegiance, returning love for love; free created love, reflecting, penetrated with, gushing back to meet that Infinite tide of love.

But this was not enough, it never had been enough, for the boundless love and condescension of our God. In all eternity, when God had not made time, when there was no creature out of God, when He had not gone forth out of Himself, finding the full adequate object of His love within Himself, Father, Son, and Holy Ghost, He willed to create us, and in us, by becoming one of us, to unite in one the creature with the Creator. Yet then too He foresaw Adam's wasting of His grace, wherewith He would hold him to Himself. Then too He knew, that the fascination of free-will would be too mighty for the attractiveness of His grace, and that Adam would fall, and our race would be lost. Even then, although the Divine Mind can behold as separate, what would never in act be separate, He willed, in that eternity, to take our human nature, in us fallen and sinful, in Him sinless, that in it He

might suffer, be blasphemed, mocked, scourged, crucified, spat upon; that He might bear the weight of our sins, and give up His soul to death. Would we know the value of a soul, it is not only in the Garden of Gethsemane or in those dread indignities before Caiaphas, Pilate, Herod, or on that aweful road to Calvary, or in the "My God, My God, why hast Thou forsaken Me?" that we must learn it. The beloved disciple said of the things which Jesus did, "[a] I suppose that the whole world could not contain the books which should be written." For although the outside acts could be written, yet the acts, as a whole, the soul of the acts, that which made the acts what they were, could not be written adequately. For every act was instinct with His Divinity; all had a Divine excellence which is beyond the grasp of men or angels, which not this world only, but eternity itself could never fully comprehend. Especially, then, must this be true of that, which was the centre of all His acts, that for which, since we are sinners, He came into the world, to do His Father's will, by suffering for us. "[b] God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." The measure, then, of the value of the soul, is the love of the All-Holy Trinity, Father Son and Holy Ghost, Who coöperated in our redemption and in saving us. What few simple words to say this in! They are bald naked words. I have stated the bare fact in the barest words! The fact itself embraces eternity, is coextensive with the Being of God. The

[a] St. John xxi. 25. [b] Ib. iii. 16.

love of the human soul was ever, is, ever will be, a passionless, changeless, effluence of the Being of God, Who "is Love." This we know, because God is God, "in Whom is no variableness neither shadow of turning," Who Is what He Is, in oneness of Being, unchanging in Himself while changing in act. He loved us transcendently, infinitely, when He brought into act that mysterious order of our Redemption. *Then*, in all eternity, that Infinite transcendent love, which when, or long after He had created time, He willed to shew, was part of His Being. One might boldly say, in reverence, since He has so loved the soul of man, that God would not have been the same God, if He had not loved it. His love of us is no accident of His being, so to speak; it is not a function of His Being, which might have been shewn to other beings, far worthier than we, and *not* to us. We know that that love *is* shewn to those, to the magnificence of whose powers the greatest of our created powers is as nothing. It may be, that He will create countless other rational beings, better than us: it would be difficult to conceive that He should create any rational beings lower than us: for then His infinite love would not have stooped as low as it could, in taking our flesh. But His love to the soul of man exhibits to us a distinct side or aspect of His love; so that His love for us, free though it is, is an essential part of His Being. It is free, because perfect freedom is inseparable from the Being of God; but freely to love us, before we were, and notwithstanding what we became, was part of the Eternal Being of God. Such was His love of the human soul, which He willed to make, that He willed in all

eternity to create that human Soul, with which was to be for ever united the Godhead of the Son. Into this Union, closer than any union except that perfect Unity of the Trinity Itself, not for any foreseen merits even of His absolute essential sinlessness, but out of the Infinite forecoming love of God, was to be admitted that Human Nature of Jesus, which, though absolutely perfect, had no separate existence from, was never apart from, had no separate Personality from, God. To me more overwhelming, though not so touching, not so wounding, is the thought of the condescension, that God should will to have our Human Nature, however Deified, for ever united with His Godhead, than even those dread Sufferings of the Cross. They were indeed an unutterable extension of His condescension, that God not only took our nature, but that God was—not blasphemed only face to face, (that alas! He is every where as God,) but that God was—spat upon, God was mocked, God was buffeted, God was crucified, God died! Those Sufferings were an intense aggravation of His humiliation. Only, they were not so lasting. For they, although in conception they would fill eternity, infinity, still were limited in extent to those aweful hours. His whole Sufferings were restrained to those thirty-three years and the nine months, during which He "abhorred not the Virgin's womb;" for then too His own words must have been fulfilled, "[c] I have a Baptism to be baptised with, and how am I straitened, until it be accomplished!" *Then* too (although His Will was immoveably conformed to the Will of God,) He must have

[c] St. Luke xii. 50.

burned with the longing to "[d] be about His Father's business." *Then* too, since His soul was united with His Godhead, He must have had the prevision of all those sufferings of mind and body, which He was to endure for love of us, and (worse still) of our ingratitude and horrible waste of them, for whose love He endured them. But these, although infinite in degree and in value, were bounded in time. His existence upon earth as Man, His work in meriting our salvation, was to be compressed within those thirty-four years. The condescension of that Union, whereby His Divine and Human Natures are never to be divided, is for Eternity. In all Eternity we shall, in the Light of the Godhead, see the especial lustre of those glorious Suns, the sacred Five, the Blessed Wounds, which for us He received. In all Eternity, it will be a special glory to us, that it is our Nature, which for ever exists enGodded, the own Body and Soul of God.

And that neither sex might feel itself neglected, whose is that throne, close to the Throne of the God-Man Christ Jesus? who is she, on whom those Divine eyes, radiant with His Godhead, which survey all things in heaven and on earth, must rest with an especial love, with the love of a son to His mother? What must the love and humility of that highest being of the heavenly Hierarchy, whether it be St. Michael or any of the Seraphim, belonging to those ranks which never fell, that he adores the condescension of God, not only in taking into Himself our nature, but in placing nearest to Himself, the God-Man, His purely human Mother, above himself, above every

[d] St. Luke ii. 49.

possible creature! For, grand and magnificent and highly-endowed as may be any the highest creature which God could create, none could have the nearness of her, the Mother of God! Where are we? Are we standing on earth? Are we in heaven, where He our Head is, Who has taken a body like our's, a Soul like our own souls, a Soul created and infused into His Human Body, like our's; a Soul, endowed indeed with all but Divine attributes, and ever, from it's first creation, admitted to the beatific Vision, and seeing and knowing all things through the knowledge of God the Son, the Word and Wisdom of the Father, Who took it. Yet still a Soul, Which could, in the Flesh, sorrow like our's, suffer—like our's, should I say?—nay which could by His upholding Deity suffer in Itself Sufferings, unimaginable by us, in It's Body; Sufferings, which all the suffering, from righteous Abel to those whom Anti-Christ shall torment, could not, if all were concentrated in one, ever reach?

We may see something of the greatness of this love of God, in men's difficulty to receive or believe it. It were easier almost, but that God has placed the faith in our heart, to believe any thing, rather than the intensity of the condescension of the love of our God. We could not believe it, but that God gave and supported our belief! We may be sure that our faith is of God, because we have it; for none save God could give it us. People could believe anything, rather than that God, such as we believe and know Him to be, could take to Himself our human soul and body in the Virgin's womb. It were no tax on faith, to imagine, like various heretics of old, that God ap-

peared in the unsubstantial likeness of the human form; or that He intimately conjoined to Himself the Man Christ Jesus; or that He descended upon Him in His Baptism; or that (shocking as were the blasphemy which it involved) He dwelt in our Lord's Human Body, in place of His Soul; or that He so absorbed His Humanity into Himself that It had no separate existence. Our mind, unless enlightened to know God, can imagine any thing, bear any thing, except the Truth. It were nothing to imagine, like the poor Heathen, that "the gods had come down in the likeness of men." Every shadow of the truth has some attractiveness, because it is it's shadow. The truth alone has something, marvellously attractive indeed, yet also repelling to those who gaze on it with mere human eyes, because it is such a transcendent paradox of love. We could bear any thing almost, of our mere human minds, rather than the belief which God has revealed, that He, existing Unchangeable in His immutability, has yet conjoined with Himself a Soul, such as the very soul, with which we hear and think and speak of it, a Body like our's in form, and to which our incorruptible body shall be like; that He, remaining what He was, God, is yet what He was not, Man! Any thing rather than the overwhelming truth! To believe that one, in whose human being God especially was, died for us, would have no such difficulty of mystery. But to believe that Man is personally united with God, that He has no human, has nothing but a Divine Personality, that He lives, is adored by every creature in Heaven, by one act of worship with the God-head, wherewith He is united,—this is an ex-

tent of humiliation, which we cannot imagine, but must adore.

Yet this is not all. Every thing, which God would ever do, must have been unchangeably present to the Divine Mind. To think of the Incarnation, as only a remedy for Adam's fall, is to imagine changeableness in God. There can be no afterthought in God. God must have eternally known and provided for it. The All-Holy Soul of Jesus must ever have been the Object of his choice. It must have been the centre of His Creation, the Primal conception of His Mind, when He willed to put in act what He ever had in mind. The central idea of His Mind, that, wherein things in heaven and things in earth were to be united, was a Human Soul. He conceived Angels and Archangels, Cherubim and Seraphim with their vast knowledge and intellectual capacities and their almost boundless fervour of adoring love. But He took not on Him the Nature of Angels. The Perfection of creation, all but Infinitely above them, save that nothing created can be infinite, was the Human Soul of Jesus, such as the Holy Trinity conceived It and loved It in Their unchangeable Eternity.

Yet neither was this all. God willed not that the Soul of Jesus should be invested with a Body, created anew, *like* our body. He willed that that Body should be formed of our very Flesh. In all Eternity, it was part of His counsel, in uniting Himself to man, not to "abhor the Virgin's womb." The Church, in choosing the word "abhor," expressed her thought of the depth of this condescension. The Soul of Jesus lay in the Eternal Mind of God, yet a Soul

to be united in the Virgin's womb with an All-perfect Body, which was also the object of the Eternal satisfaction of God;—a Body, the Perfection of Beauty, yet framed to suffer, beyond the capacity of all other suffering. So close did He will His oneness of nature with our's to be, that He would not choose to take that Soul and Body, except, as far as possible, as our's are derived, the Body from the substance of His Virgin-Mother, the Soul contemporaneously created by God.

Nor is this again all. Our nature was fallen. We ourselves aggravate to ourselves the almost incredibility of that Infinite love of God, by the ways through which we degrade our nature. He took "the likeness of our sinful flesh;[h]" i. e. He took that our very Flesh, like in every thing except sinfulness. Yet in us how loathsome, how manifoldly degraded is that flesh, which He vouchsafed to take! He took, He loved unspeakably that nature, which we lay low, lower than the beasts which perish. He took it, not to redeem it only, but so unspeakably to exalt it. He gave it in His own Person attributes belonging to *His* Humanity only. He arrayed His Soul, from the first moment of its existence, with His own unspeakable glory: He bestowed upon It from that moment the Beatific Vision of God: He framed It, so that, while capable of the extremity of suffering, It should also be capable of the utmost possible fulness of grace: He infused into It all knowledge, by the union with His Godhead. But He also framed It, so that It should be capable of meriting, meriting for Itself, meriting for us, meriting that exaltation which It should have "above every name which is

named, in this world and in that to come:" meriting that restoration from the grave without corruption, and the re-union of the Body and Soul in that Godhead, Which was ever present with both; meriting, by His life-long perfect Obedience and by every act of His unceasing Will to do His Father's Will; meriting, above all, by His Death. What a glory to our souls, what a love for them, that they should be of the same substance, the like creation to that Soul which is so hyper-exalted: that that Soul, in its creation, should be the archetype of our's, that that Soul in Its created graces, should be the pattern for our's!

Yes, this is a separate manifestation of the love of God for the soul, that He would conform our souls to His Soul, our bodies hereafter to His glorious Body. He would, by His merits and by His inworking, make us capable of working and of meriting. He creates our souls pure and undefiled, but He makes them capable of increase of grace here and of glory hereafter. He has set no bound to the grace and glory which they may attain; for He has merited that they should attain it, He gives grace that they may attain it. "Not I,[i]" says the Apostle, "but the grace of God which is in me."

O how God must have loved the soul, which He has so formed and re-formed, which we so degrade, which He so longs to exalt, for each of which souls He has made its own place in the Heavenly Choir to which in His eternal love He willed it to belong, in His own image and likeness, conformed to His Son! How can we love enough the souls, which, with our's, God so loved!

[h] Rom. viii. 3. [i] 1 Cor. xv. 10.

ADDRESS IV.

The Love of God and Jesus for single souls, as seen in His Sufferings.

WHAT, again, we may ask, is the value of a soul? the souls of those we pray for, or our own? The price paid for them is the Blood of God; the Sufferings of Him Who is, in his own Nature, impassible, yet Who still, since His Person was Divine, was God, —the Sufferings of God. One could repeat them, as the Holy Gospels tell them, or as what those sacred words involve, without distinctly saying them; but to tell of them as proofs of His Love, what soul, unless especially enlightened by His Spirit, can lift the veil, and enter ever so little into the Ocean of love in that agonising Heart, which burned to vindicate in itself the aweful righteousness of God, to meet its dread requirements, and to win back to His love and allegiance our bewildered passion-tossed world?

It would, as St. John says, "[a]fill the world with books to write the things which He did;" and no action of His was without suffering. Let us think then of some aggravations of them, which most of us perhaps do not commonly think of, and thence gather

[a] St. John xxi. 25.

some thoughts of His love for single souls and for our own.

1st then, to think of His prevision of them, His continual sight of them. *We* can hardly ever know certainly, that any suffering either of mind or body will come upon us. We cannot imagine beforehand, what they would be. We can commit them to God's Hands, and look away from them, and are distracted from the anticipation of them by life's manifold cares and duties. How little do we think of that one suffering, which alone is absolutely inevitable, our Death! If once the dread of it does take possession of any soul, even though intermitting, as it must be, how does it change life! what a piercing, purifying, yet often bewildering, suffering, continually wakes up anew in the soul, transpiercing it! And yet then too it comes only at intervals, and is broken by sleep, or becomes a dull anxiety, or is mitigated by prayer: else reason would give way. And then too it is either a shrinking from something unknown, or, as far as it is dread of "[b] judgement to come," it does not know the awefulness of that judgement; and the suffering is softened by some hopefulness of the unknown, unfelt mercy of God.

But to Jesus, every detail of suffering of mind or body, every source of agony, to the withdrawing of His Father's Face and of the consolations of His Divinity, the whole of His Sufferings and every separate pang or throb, or piercing, heart-crushing, oppressive, stifling agony, were unchangeably present. He knew them in their exact "number and weight and measure." The sight of them never left Him.

[b] Acts xxiv. 25.

He ever felt them. Whether He was doing His deeds of love, or was followed by the admiring multitudes, or was teaching those who, for the time, hung upon His lips, and said "[c] never man spake as this Man," the issue of it all was ever entirely before His Eyes. He knew that those same multitudes would be stirred up to cry, "[d] Crucify Him, crucify Him." That one occasion, when He "looked up to heaven and sighed[e]," when about to perform a miracle, revealed one side of His inner self, sorrow for the hardness of heart, which would not be converted and live. We count our chequered years by something, which was predominant in them, something which gave them their colouring. Some change came over our lives, and left us other than we were. But each year, and each day and hour in each year, has been made up of countless variations of thoughts and feelings, chasing one another, like clouds hurrying before the wind; and even those clouds which hang the heaviest were ever stirring, and were mitigated by the fact that they were passing. Even if they were to be succeeded by the like, it was something that so much of them was passed through. It is a mercy to us, that "nothing continueth at one stay." There is no absolute monotony of suffering. We cannot sustain long any fixed thought, any more than we can any one motionless posture of the body. We cannot conceive it. But then we have no thought, whereby to imagine what those His sufferings, mental and bodily, were. But being so intensely beyond all human thought, this we know, that, for love of us, Jesus beheld them as though they already were, with that unbroken

[c] St. John vii. 46. [d] St. Luke xxiii. 21. [e] St. Mark vii. 34.

fixed gaze of those some 300,000 hours of His earthly existence. Never did they fade from His sight; never did His gaze falter. He ever longed that they should come; He ever willed that the Righteousness of God should be justified. He had to endure at once the unutterableness of those Sufferings and their delay. The Sufferings which He was not in act bearing, were ever present to His Soul. The Sufferings were enhanced through delay; the joy in their accomplishment was put off.

2. But, at last, they came. Yet still there was that same concentration of suffering. He Alone could have borne all which He bore; and His might of bearing did but aggravate His Suffering. To *us*, all suffering comes, one by one. God so tempers it to us, that we rarely feel two bodily pains at once. We may feel them alternately; the feelings may come so quick upon each other, that we may think that we feel them together. But when some intenser pang comes, then it arrests our thoughts, and we know on reflection, that we have felt it alone. It is known how strong mental pain makes people insensible to any suffering of the body; or contrariwise, strong bodily pain is a distraction to the mind from its own suffering. The variation of suffering, though people complain of their manifold ills, is doubtless a relief. The human mind can bear anything, rather than one monotony of suffering. But this belonged to that Divine Sufferer, that He ever saw all which He saw, He ever felt all which He felt. His Soul, collected in itself and seeing all in the light of the Godhead, was undistracted in His Suffering. No pressure of one suffering drove out another. They came thick upon Him, one after the

other; but He felt them before they came; they passed in act, but they passed not in effect.

3. But the Sufferings of the Soul came in no succession. All were upon Him at once, and unvaryingly. He came to bear our sins, and His Father's displeasure at sin. All the sins of the whole world were upon Him at once; all which ever have been, all which there are at this moment, all which there will be to the end; the sins of those who will not be redeemed; the sins of those, who would sin against the light of His love; the sins of those, whom He came to save, whom He pursues with His love, yet who flee from it. All were upon Him at once; and He saw and felt the horribleness, the loathsomeness of each and all, as we cannot imagine as to one sin. He saw each and all, not, as we do all we can see as a panorama, all around Him; but each by a direct vision, borne in upon His Soul, in all its individuality, and in all its distinct horrors, as God Alone can see them, and His God-united Soul. Those words, which in their wonderful individuality of love, "[f] Who loved *me* and gave Himself for me," so speak to our souls of His indivisible love for each one of His redeemed, even of our sinful selves, tell us also of the individuality of His Sufferings. He Who had each one of us in His Heart, had also the sins and ingratitude of each to Him and to His Father ever before His eyes. O that multitudinous ingratitude of ours. Sin and ingratitude! sin and ingratitude! "[g] He looked for some one to have pity upon Him and there was no one, neither found He any to comfort Him." Every where, in their varied shapes, wherever He looked, sin and

[f] Gal. ii. 20. [g] Ps. lxix. 20.

ingratitude! And O! our own. We can, by our own, form some estimate, what a world of sin there is in every human soul, (though we each doubtless feel that no one on earth has been so ungrateful as we ourselves) and these to be multiplied by the millions upon millions in each successive generation; and all on Him Alone!

And as He saw, so He felt them all. Not, as we do, by revolving things in our minds, not by any act of will, bringing them before Him. Each weighed upon Him with its own individual weight; each pressed upon Him with its own individual offensiveness; each pierced Him with its own special aggravations. Every sight brought its own grief; yet the weight of the whole did not interfere with the piercingness of each. He felt all together and severally at once.

It makes one dizzy, and yet it is the simplest truth. The world seems to reel round one, as one thinks of it. It is like setting oneself to calculate eternity. How many sins are there being enacted at this moment in this one city; and this which is called a Christian city! Neither night nor day gives any respite to sin. Is there day or night, in which there are not many more millions of sins, than there are millions of people? Each day or night has sins of its own, besides all which they have in common. The sun never sets on sin. Every moment, in this round world of our's, some are waking to a fresh day of sin. Eight hundred millions of human beings! how many living in direct enmity of God! How many grieving Him! Day by day, the same horrible history! It is the reversal of the Psalmist's words as to the

material creation, "[h] Day unto day uttereth speech, and night unto night sheweth knowledge." Through our free choice, day unto day transmitteth sin, and night unto night, ungodliness. It is such a comfort to think of the little ones, who cannot knowingly offend God! And all this sin from these eight hundred millions of human beings, has been going on during these more than sixteen millions of hours, since our Lord died for us! And all rested on Him, with all sin's terrible aggravations of wilfulness, ingratitude, contempt of God. Nor this only, but all the sins, which were committed before He died for sin, rested on Him. For all sin, which ever was forgiven to those who knew Him not or before He came, was forgiven for His merits alone. It rested on Him, as we saw, not in one confused undistinguishable mass, but to His Eye, which illumined by His Godhead, saw things, which had been or as yet were not, in one dreadful present, each bore upon His soul its own separate pang.

And to what a Soul! we cannot imagine It, any more than we can imagine God. But this was a separate aggravation of His suffering, His All-Holiness, His Love for His Father, His being so separate from sinners, and yet brought into such close contact with its leprous touch. There are some sins, which wound even us, which pierce us with a thrill of horror, which we loathe, as though to hear of them defiled us, which make our flesh creep, as if some very loathsome creature left its slime upon us. Yet this is the very least part of sin's horrible nature. The especial malice of sin is, that it is against God. And

[h] Ps xix. 2.

God was His very own Father. But from our loathing at some sin, from the instantaneous piercing shock, which some sin gives us, even when we are not electrified by our love for the sinful being, we may, (I say not, estimate, but we may) have a faint shadowy notion of what it was to His All-purity. For the feeling belongs to us, as we belong to God, and His Image is on our souls. But each aspect of sin had its own separate suffering for His Soul. Its loathsomeness crept around His All-purity; its coarseness grated against His holy delicacy; its brutality crushed His tenderness; its fierceness glared upon His meekness; its blasphemy wounded His One-mindedness with God: its hatred breathed a withering scorching poisoned death-blast against His love. All, all was aggravated a million fold by His love. The blasphemous mocking or horrible hate of devils, as they crowded, in legions, round His Cross, and taunted Him doubtless with the impenitent robber, who would not be saved, and whose soul they were about to snatch from the side of His lifeless Body, as soon almost as His Spirit was gone to the Father, did not wound Him so, because they had shut themselves out for ever from His love. They are all hate, and are none of His. Their blasphemies were wounding, only as far as they were grounded on truth, that men for whom He died, *would* not be redeemed, *would* become such as they, *would*, as *they* did, hate Him everlastingly. "Why endure such agony," the devils might say, "for those who will not thank Thee, who will not believe in Thee, who will mock at Thee, who will hate Thee as *we* do for whom Thou didst not die, for whom Thou didst prefer that wretched form of

clay to our grand pure ethereal being? Justly did we rebel against Thee for preferring their material form to our's! Now Thou hast it, what hast Thou gained by it? They would crucify Thee again, as far as they can; they will despise Thee, or will patronise Thee, but will not obey Thee. Thou a king! We will dispute Thy kingdom, we will rend Thy subjects from Thee; they shall again choose Barabbas, not Thee. Why suffer thus, when Thou canst not save those for whom Thou dost suffer?" *They* would have had no power to wound Him, but for us and for His love for us. They but echoed in their horrible malice what He knew too well. Yes! they were our sins which drove the thorns into His sacred Brow; our sins they were, which pierced like the piercing of a sword. Our sins, because He loved us, because He knew, if we should be saved at all, how we should waste the Price of His Blood, how we should grieve His love; how, perhaps, we should be on the very verge of Hell, if we did not fall over into the bottomless pit; how we should tarnish the crown, which He prepared for us, how we should lose, perhaps, some nearness to Himself, some capacity for His love, which He, in His eternal love, prepared for us, if we would accept it. And we would not have it! He stretched forth those Holy Arms so wide upon the Cross, to embrace the whole world, and in it, each of us, one by one, in His love, and we would not! He "[1] stretched forth His Hands," as of old, "to a disobedient and gainsaying people." But we have seen Him, and have neglected Him or done despite to Him.

[1] Rom. x. 22.

And yet He loved us! What must have been His love to those who remained, when, for their sake, He endured all this for those who would reject it, and endured it though we should waste it. Oh love, love, love! love of our God, love of our Jesus! must thou for ever be wasted? must thou ever be wandering up and down our earth, homeless and a stranger, and so few to take thee in, and those grudgingly, and after having perhaps long shut thee out? shall we not say, "O Love, Love Incarnate, Love Infinite, too late have I loved Thee! would, for love of Thy love, I had ever loved Thee! would I could win some other souls to love Thee! Do Thou Thyself give might to our prayers, that we may win some to love Thee, some to be for ever blessed in Thy love. Grant us more who shall pray, that Thy love be spread abroad. '[k] O that Thou wouldest rend the heavens asunder and come down,' and melt the mountains of our rocky hearts; that they may be molten into the fire of Thy love, and the smoke arise to Thee, as the incense of prayer, that the smoke of the torments of Thy lost ones may not ascend so terribly!"

[k] Is. lxiv. 1.

ADDRESS V.

Jesus' love for souls, seen in some special Sufferings of the Passion.

Jesus' love for souls, for the souls for whom we pray and for our own, what did it not make Him bear! I have dwelt only on some few aggravations of those Sufferings. They are but a few hints for love to ponder over, and, it may be, to help to deepen our thought of the Infinite Love for us sinners, shewn in every pang, which for us He invited and heaped upon Himself, and clothed Himself with them as a robe and a diadem. I would now add only three more.

Consider 1, The exceeding delicacy of His Human Frame. I do not mean by this any comparison with our human frames, conceived as they all are in original sin, of which the one may yet be more refined than another. Our frames are all made for suffering and for death, the penalty of our human sin. They are framed for dissolution. "Dust thou art, and unto dust shalt Thou return," was the sentence passed upon us all alike in Adam. To be "sown in dishonour, in weakness, in corruption[a]," is the con-

[a] 1 Cor. xv. 42-44.

dition of our rising to "power, to incorruption, to glory." *His* Body could not "be holden of death[b];" *His* purity could not "[c]see corruption." But then, in that proportion was every Suffering aggravated, which prepared for that three days' severance of Soul and Body, though of neither from His Godhead. We can see, in our human frames, how a blow or a piercing pang, which falls harmlessly or dully upon one frame, shoots through another with an electric shock. But in our case, such a delicate frame is simply crushed by such a pang. It endures it, and all is over. Suffering with us is for the most part evenly distributed by God's tender justice, that, if it is heavy, it does not endure; if protracted, it is mitigated. To His Martyrs God has often given painlessness amid torture, and has allowed brute rage to spend its violence unfelt, in order to show by Whose might they were upheld and were invincible. "[d]The Lord laid upon Him the iniquity of us all." "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; by His stripes we were healed." Each Suffering was a part of our redemption; and so each was felt to the utmost, as only Innocency could suffer, as only Divinity could uphold. We have gone over those outward sufferings one by one, in Passion-tide. We have watched that dread Agony, in which "[e]His pores, dissolving, wove a winding-sheet of Blood." We know what scourging is even to the roughest of our human frames, how it tears the flesh open, even to the bone; how the nerves are racked and riven, and

[b] Acts ii. 24. [c] Ib. 31, xiii. 37. [d] Is. liii. 5, 6.
[e] Hymn in Paradise for the Christian soul, P. v.

human science has to watch, how much the frame can endure, and whether it will die under the stroke. The Roman soldiers knew of no such measures of mercy; they had no "[f] forty stripes save one;" their's was not even an abuse of human justice, whereby the penalty of guilt may fall upon the innocent. Jesus was delivered to their will, and we know how human injustice intensifies human hate; human hate hates to be overcome by human endurance, by its own powerlessness to inflict more than human patience can suffer. We see this before our eyes in the histories of martyrs. We know how brutality calls out brutality; how a brute crowd can vie in doing, what any one, however brutalised, would cower back from doing alone. And here was a Sufferer, aged apparently and worn by His life-long sufferings, His inseparable friends and acquaintances [g], who alone never left Him, so that His people could say, "[h] Thou art not fifty years old," to one who had not seen three and thirty years, who had not yet reached the period of our greatest physical strength. Yet tender and delicate as was His Virgin-born frame, it was formed to endure what iron sinewy strength has sunk under. But He was Almighty God, and Almightiness was put forth to enable Him to suffer. How those poor brutalised soldiers must have blinded themselves, ere they could have struck that sacred Face, so meek in all Its demeanour, out of Whose Eyes shone those rays of pitying love! Perhaps they struck Him the more, that they might not see It. And then, when they had [i] marred that Face, so

[f] Deut. xxv. 3, 2 Cor. xi. 24.
[g] Is. liii. 3.
[h] St. John viii. 57.
[i] Isa. lii. 14.

that It ceased well-nigh to be the face of man, then they could wreak their hatred on the Jew who would be a king, who disputed the rule of the world with Cæsar: they could mar it, undisturbed by His Majesty, except the majesty of suffering.

That dreadful horrible scourging was one aggravation of all the later Sufferings of Jesus. We can guess, in our coarse frames, what must have been the pressure of the heavy Cross on that tender Frame, or on those mangled Shoulders. I have seen temporary delirium under the pain of the removal of the clothes or dressings from the wounds to which they adhered. What when the brutal soldiers' hands tore off again roughly the dress which had been pressed into those deep wounds by the heavy Cross, the deep wounds of a tender frame exhausted by the draining of His Blood, which He had shed for us. And then again, when those tender Hands and Feet were riven by the nails, and that torn Divine Body was racked on the hard bed of the Cross, the bones, as the Psalmist tells us, were dislocated one from the other. A strong man, who loved life, has willed to die, sooner than endure the suffering of having a dislocated limb stretched out, to be replaced. And David says in the Person of Jesus, "[b] All my bones are severed, one from the other."

Not that we should think that, by putting any or all of this together, we can form any idea even of His bodily sufferings. I say it only, that we may be sure that we can form none, that we may not think that, because we hear in the Gospels some details, and some only, of those aweful Bodily Sufferings, we know any

[k] Ps. xxii. 14.

thing of what they were to that Holy Virgin-born Form. We may see before our eyes, those Cheeks swollen with the blows of the iron-gloved hand of the soldier, the Jaw dislocated with the blow, the Breast, itself too furrowed with those harrowing lashes, and distended as it hung on the Cross, almost to bursting; the thorns driven into the Brow first by the rude blows of the soldiers, and then by the hard Cross into His Sacred Head; we may imagine the most intolerable thirst, such as has driven men mad; we may picture to ourselves, how there was sharpest pain in every limb, in every spot, of His Sacred Body (the consolation, among other things, of our bodily sufferings, that we so far suffer with Him, that each bodily pain may be hallowed by union with His); we may picture to ourselves every sharpest conceivable pain in every point of our human frame, the sharpest torture we have ever heard of, the rack, by which the distended nerves in each joint are so almost torn asunder, that the sufferer, who is unsupported by Divine Grace, jerks out the required blasphemy with scarce a will; or the Back so forced asunder in each vertebra, that each such suffering would convulse the whole frame in death; or the Holy Cheeks so shaken by the blows, that every tooth should have its own fiercest pain; or every cell of the Brain, shooting with sharp pang of pain, that it seems as if every shoot were all which the frame could endure and still live. But if we picture these, all the very utmost which human frame has ever endured separately, concentrated in Him, so that every point in His Human Form should be a sort of focus of suffering, each piercing to the utmost,

Brain, Eyes, Ears, Tongue, Teeth, Arms, Hands, Feet, Nails, Back, Breast, Heart (for of this too the Psalmist specially speaks, before His Death[1]), the racking of every nerve along their whole course in His Divine Frame, and that terrible exhaustion, which has made the being bled to death alone an aweful suffering, so that the frame, it seems, cannot live and yet does not die,—when we have completed all which imagination could supply, drawn from every acutest suffering we have witnessed or heard of, gathered into one, then too we have not begun the Suffering of that Divine Form. For It had indeed "the likeness of our sinful flesh." Yet, in the exquisite sensibility of that Frame, which God the Holy Ghost created anew in the Virgin's womb of her cleansed substance, but by His own Divine Operation, what the pains were, which corresponded to the pains of our coarse natures, we cannot even imagine. Only when we think of those Precious Sufferings which were the price of our redemption, we must not think of them, as of one altogether like ourselves. They were all that, but they were a fierceness of suffering in a Frame, which had a capacity of, to us unimaginable, Suffering. And all this He endured, of His own choice as a whole, but as a passive Sufferer in each infliction, for love of us sinners and for our redemption, for love of the sinners, one by one, for whom, with ourselves, we pray. Oh how inestimable must be the value of the soul in the sight of Him Who made it for Himself, and so redeemed it, that He might not lose it!

2. Akin to this tenderness of His sacred Flesh

[1] Ps. xxii. 22.

was the tenderness of His Human Soul, Which was outraged more than His Human Body was torn, and Which endured those outrages for love of us sinners. We are wont to speak of the soul, as if, because it is one thing, it were therefore much the same in different human beings. We understand, of course, the difference between a soul in sin and a soul in grace; the soul of one who, like some degraded forms of humanity, is seemingly acted upon by some unknown dealings of grace only, or, if acted upon, is acted upon, only thence to derive a fresh occasion of doing despite to the grace of God, and a soul, like those of the Blessed Apostles "filled with the Holy Ghost[m]." But these distinctions relate to qualities superinduced for good or ill, not to the original structure of the soul. Yet human souls, in their original structure and capacity too, vary indefinitely one from another, even as those blessed spirits do, in their several Choirs, to whose broken ranks they are, if they persevere, to be advanced, as, to fill them up those souls were created. Our Blessed Lord's Human Soul, having been created to be for ever united with the Person of God the Son, was like to our human souls in all their sinless infirmities; it was like them as being a soul, in every thing belonging to the nature of a soul, without which it could not be such. But the Soul of Christ, being created in order to be united with the Word, was created with greater perfections and greater capacities and was a higher Object of the love of the Holy Trinity Who created It, than all the rest of creation or all possible creations collectively. Such was the Soul, united with God the Son, seeing all

[m] Acts ii. 34, iv. 8, vi. 3, 5, vii. 55, ix. 17, xi. 24, xiii. 9, 52.

things in the Word, with more than all other created perfections, yet with all the perfection of human tenderness, Which had to suffer during those aweful hours, in which all malice, human or diabolical, was let loose upon It.

That tenderness was wounded in all the most opposite ways, yet, by reason of the perfection of His knowledge, in all those ways at once. He never lost sight of one. Consider we—apart, the good and the evil. Now was the hour, prophesied of by Symeon, when the sword was to pierce His Mother's soul, and what a soul this must have been, which was created to be His Mother's soul, which had been prepared to be the soul of that Tabernacle wherein God was to dwell, sanctified by His Presence for those nine months in her womb, who nursed His Divine Infancy with a mother's love, upon whom the Eyes of the Divine Infant must have shone continually with Divine but also Human love, she, the inseparable companion of those thirty hidden years, nearly His whole life; and yet her soul was to be pierced! He spared not, could not spare, His Mother's grief; yet how must such grief pierce the Divine Son! What a parting! And that, to be the beginning of those long years of severance, in which the disciple and the creature, though the beloved disciple, was to be her son, instead of her Creator! All sorrow would to us be swallowed up in such a sorrow. But this hindered not the sorrow for the few who then loved Him besides, the Apostles in their stupefaction, St. Mary Magdalene in her doubtless empassioned grief, St. John, silently looking up to that Breast, on which his head had lain, to those Eyes,

now well-nigh blinded by those swollen cheeks, yet still beholding him; the women who lamented Him and whose coming sorrows He foretold them of; those who should be moved by that sad sight, and who should "smite their breasts and return," and the faithful ones, who should, when all was over, ask His Body from Pilate, and bury It in all the greater grief, because in perplexity. We have had before our minds already, all those other sufferings from the sufferings of all His elect, from the shortcomings, open sins, ingratitude, of so many who would yet be saved, and the misery even of their repentance.

Yet all these sorrows ended in their endless joy. There were other sorrows which were remediless. There is something so terrible even to us, such as we are, in human hatred. It is related of a celebrated poisoner of noble family, how terrible was the sight of all that sea of heads, which came to witness her execution, since she felt that she must be the object of all their hate. Except the loss of God, I cannot conceive a suffering in Hell greater than that of the horrible hate of one another, especially of those who, by mutual sin and chiefly by unlawful love, have brought each other thither. But these "[n] hated Him without a cause." This causeless hate is so spoken of in the Psalms as an aggravation of those Sufferings. We see them in the Psalmist all around Him. "[o] Many oxen are come about Me: fat bulls of Basan close Me in on every side. They gape upon Me with their mouths, as it were a ramping and a roaring lion. Many dogs are come about Me; the council of the wicked layeth siege against

[n] Ps. xxxv. 19. xxxviii. 19. lxix. 4. [o] Ib. xxii. 12, 13, 16, 17, 6, 7.

Me. They stand staring and looking upon Me.—I am a very scorn of men and the outcast of the people. All they that see Me laugh Me to scorn: they shoot out their lips and shake their heads." And then, he tells beforehand the blasphemy, which they, of their free-will, would use[p]. Prophecy tells of all those gibes and fierce hate, as though they were the fiercest part of that superhuman suffering. Look at them one by one; listen to the hypocritical blasphemy of the Pharisees, insulting Him with His inability to save Himself[q] (and He knew that He was unable, else He could not have saved us), and the coarse crowd, justifying their choice of Barabbas by blaspheming Him for saying, "[r] I am the Son of God;" and this echoed by the two malefactors[s], who hung by Him, as though *He* were the third and chief: so close to Him, that they might almost hiss it in His Ears. And this was the language of all who passed by. The crowd, as the coarse multitude do at executions, were all anxious to catch a sight of their work, to see how He, Whom they had rejected and for Whose crucifixion they had clamoured, bore Himself, and so they "[t] passed by, reviling Him, wagging their heads." Each seasoned his blasphemy with some separate addition of his own; and every coarser or more telling blasphemy was doubtless received with the bravoes of that horrible applause; the duller only followed his fellows with that long monotonous gibe. Each glared at Him, with that expression of fierce hatred, such as, I believe, only a Jew can wear. I never saw any look

[p] ver. 8. St. Matt. xxvii. 43. [q] Ib. xxvii. 42. [r] Ib. 39, 40.
[s] Ib. 44, St. Mark xv. 32. [t] St. Matt. xxvii. 39.

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so Satanic, as that wherewith a Jew spake to me some traditional blasphemy. And that poor Jew's was but the memory of 1800 years, the shadow of an inextinguishable hate. And this was but the winding up of all that previous hate, the eager antipathy of those, who suborned perjurers, appealing to His Father for their truth; ever sending forth fresh victims of hell, as the former could not agree in their falsehoods: then the cold-blooded hypocrisy of Caiaphas, blaspheming Him Whom he accused of blasphemy, and leaguing others in his blasphemous sentence upon his Judge; then the mad multitude of them, thronging as one man [u] to Pilate, clamouring to him, bearing in on him the more fiercely with their accusations for his weak resistance [v]; then the vehement passionate accusation before Herod [w]; and Herod's wrath at His unresisting silence, and his impious mockery of Him, Who would not vindicate Himself by miracles; and the profane mock-royalty with which he arrayed Him [x]: then His own Jews, those whom He had so loved, whom He had healed, among whom He had gone about doing good, rising from rage to rage, as they plunged themselves deeper into sin, from the cry for Barabbas, the "Crucify Him, crucify Him," to the "[y] His Blood be upon us and upon our children:"—that terrible imprecation, whose effect on their outcast race He so well knew: then the hatred in the scourging, the blindfolding, the buffeting, the insults to Him even as a prophet [z], and that dreadful road to Calvary. How terrible a thing is knowledge without love! The more they knew, the

[u] St. Luke xxiii. 1. [v] Ib. 5. [w] Ib. 10. [x] Ib. 11.
[y] St. Matt. xxvii. 25. [z] Ib. xxvi. 68.

worse they hated. How horrible a thing is sin! The more they sinned, the madder they became in sin.

And He, the All-Holy, knew their hearts too. *We* hear but some outward cry or yell of passion or of rage: *we* may hope that the inmost self may not be so bad as the outward expression. Jesus knew. This was, in many, but the culminating point of the hatred of years. It was gathered into one, as the fruit of all before. "Now ye have both seen and hated both Me and My Father[a]." And now, He knew who would not repent. Some of them, a father says, "[b] the Blood which in their raging they shed, believing they drank." But He knew that Judas, whom He had chosen to be one of the twelve, whom He had admitted to His friendship, whom, to the last, He had sought in vain to win back, would "[c] go to his own place." One robber by His side would not be converted. Jesus, Salvation, hung by his side; and he would not! The Price of his salvation was trickling down the Cross by him; and he was obdurate! He took up the rude cries of those around; he heard them die away on the other side of Jesus, as his happy fellow-robber was converted; perhaps he had some hope, amid his blasphemy, to goad Jesus to save his miserable death-like life. He heard the promise to his penitent brother; Jesus spoke to his soul through him; but for him Jesus was shedding His blood in vain. Perhaps he hated Jesus the more, thinking that He had some magical power, whereby He might save him, and did not.

[a] St. John xv. 24.

[b] St. Aug. on St. John Hom. xl. § 2 p. 541. and p. 527, 1104, 1200. Oxf. Tr., and passim in his works.

[c] Acts i. 25.

He knew what minds those horrible cries issued forth from: He knew where, through their impenitence, those blasphemies would be prolonged. He had said of Judas at the beginning, "[d] One of you is a devil;" and now He was surrounded by a legion of devils. He had said to the emissaries of the Chief Priests, "[e] This is your hour and of the powers of darkness." And now Satan seemed to speak audibly by the mouths of all that miserable multitude! For how else could they endure so to speak against the All-holy, Who had ever sought their good? O that "[f] and ye would not!" from what depths of tender, persevering, grieved love, it sprang! "Ye would not!" It is like the unwilling closing of a door, as He had to leave them without[g]. But what a parting! worse than the parting from His Mother; for to her too it was "[h] expedient that He should go away." What a parting! of the dying Saviour from those who would not be saved, but who hated Him for His love. This suffering too He endured, fruitless for them, but full of grace and salvation for us, and those we pray for, who will be converted and live.

3. Once more, there was one seeming severance, of which we scarce dare speak. We may have known what misery it was, to try to convert a soul which would not be converted. Of the aweful seeming forsaking by the Father, we can have no thought. Yet it was the one Suffering, which it seemed as if His Human Nature could hardly bear. All the accusations before Caiaphas, Pilate, Herod, had not wrung

[d] St. John vi. 70. [e] St. Luke xxii. 53. [f] St. Matt. xxiii. 37.
[g] St. Luke xiii. 25. [h] St. John xvi. 7.

one word or sound from Him. "[i] As the lamb before his shearers is dumb," so "He" "the Lamb of God," "opened not His Mouth." Herod and his court and men of war had counted Him a fool for His persevering silence. The blows, the mocking, the blasphemies, the riving nails, had not extorted one sound from Him. He prayed for His executioners: He promised Paradise to the penitent robber: He gave St. John to His Mother as a son, His Mother to be his Mother; He spake to fulfil prophecy, and heeded not the insult which it elicited. One loud cry alone was heard, and that at the ninth hour[k], at the close, when all was all-but-finished. Then, after all besides was over, came that one last trial. It came doubtless, in part, to sanctify and to impart Its saving virtue to our last struggle with death. We have, some of us, seen, perhaps felt, what it is to be, as though forsaken by God. Yet we could but say, with the penitent robber, "[l] we indeed justly; for we receive the due reward of our deeds." It has indeed been the annealing of saints: it is mostly the invigorating stimulus to deep repentance, calling out the latent love and faith, even amid all-but-hopelessness, and issuing in the heartbroken cry, "I deserve it, Lord; I deserve it; yet let me not be separated from Thee for ever!" In Jesus it was the pure Agony of a Soul, Which had ever loved with love, such as none but that God-united Soul could love with, Which had ever been loved with that Divine Complacency expressed by the words, "This is My Beloved Son, in Whom I am well-pleased." Complacency, which could rest on no being, out of, and yet not out of,

[i] Is. liii. 7. [k] St. Matt. xxvii. 46. [l] St. Luke xxiii. 41.

the Holy Trinity, as it rested on that Humanity which was co-united with God the Son. There was still the full knowledge of His love of God; there, that all-but-Infinite love, to which all possible love of all possible creatures collectively was as nothing, still gushed forth to the Infinite Love of God, and, the black cloud [m] of all our sins came between. God could not console Him, for it was to be borne for us; the Godhead of the Son, with Which that forsaken Manhood was inseparably united, seemed apart. Where was He? Who was He? He had no personal Being, save in God the Son. What was to become of that Manhood? Was it to be dissolved? But It could not cease to be. Was It to be separated? But It was to return to the Father. *We* seem to be separated from God; Jesus seemed to be rent asunder from Himself, and that, for love of us and of those for whom we pray. O Love Divine, how can it be, that Thou art so little loved, so hated by some, so forgotten by the many, so jostled out and thrust into corners, to dwell in Lazarus' heart? O what an office Thou hast given us to pray, that those, who love Thee not, may know what Thy love towards them is, and may return Thee the renewed love of their whole souls for all Thine Infinite Love!

[m] Lam. iii. 44.

ADDRESS VI.

"Love of Jesus for individual souls in His continuous High-Priestly Office for us."

O how little have I said of the Passion, when the whole world might be filled with It, when all eternity will be full of It, when, in all eternity, we shall never weary of admiring, thanking, adoring It! Shall we perhaps know more and more of It throughout eternity and love It more? I cannot but think that we shall, if through Its precious merits we attain thither. Our's will be no mere reflection upon It; we shall ever see It: for we shall for ever see the prints of the nails in the glorified Body of Jesus.

Yes, this is an addition to the condescension of His Passion; this is part of the mystery of His love, that the Passion lives on there eternally. Perseverance is our highest conception of love; we are so changeable, so unpersevering! The Passion lives on in Heaven: it lives on upon earth in the Sacraments. If one must turn from the Passion, as He endured It, in order to say something of God's manifold love of souls, we can, at least, turn to It in Heaven. "[a] He ever liveth to make Intercession for us." Intercession

[a] Heb. vii. 25.

for us is spoken of, as though it were the object of His Life there. "[b] He, on account of His abiding for ever, hath His Priesthood unchangeable. Whence also He is able to save to the uttermost[c]," (wholly, entirely, completely, from every thing, from which we have to be saved,) "those who approach unto God through Him, ever living as He does to make intercession for us." And again, "[d] He hath entered into the heaven itself," the visible Presence of God, "there to be manifested to the face of God for us;" there, face to face, to be, Himself, by His very Presence, our Intercessor with God. And yet again; "[e] It is God Who justifieth: Who is he that condemneth? Christ Who died? yea rather Who is risen again, Who also is at the Right Hand of God, Who also maketh intercession for us?" That perpetual intercession for us is a matter of faith. His Presence intercedes; the Wounds, which for us He endured, intercede. He intercedes as our High Priest. How did the High Priest intercede? By presenting the blood of the sacrifice. Jesus intercedes then by presenting Himself. Yet this is again another condescension of the love of our God. He wills not, that the memory of the contumely and contempt, which He endured for us, should fade or pass away. It is part of the continual outstretched contemplation of the blessed Angels. We know that the prints of the nails, and the spear-pierced Side, are, as they were, in glory. For the Angel said to the Apostles, that "[f] this Jesus, Who is taken up from you into heaven, shall so come in like manner as ye have seen Him

[b] Heb. vii. 24. [c] εἰς τὸ παντελές. [d] Ib. ix. 24.
[e] Rom. viii. 33, 34. [f] Acts i. 11

go into heaven." But He went with those prints of the nails, into which St. Thomas put his fingers, and that wound in the Side into which he was bid to thrust his hand. Well then may we think, that *there* are the traces of the Crown of thorns, the punctures in the Forehead through which they pierced Him, and perhaps the wales of the scourges. There they are, but in what glory! All creation, to its utmost bounds, adores the condescension of its God. But the love of that condescension was for us.

In this Form, as "[g] He Who was dead and is alive and liveth for evermore," His Presence has pleaded and pleads for us. During those sixteen millions of hours, which I spoke of, it has been one unbroken intercession for us. "[h] All things in heaven and in earth and under the earth, bow before Him." "[i] Angels bow and devils cower, in transport or dismay." And He, what doth He? "[k] He upholds all things by the word of His power." "[l] He delivereth the needy, when he crieth; the poor also and him that hath no helper. He spareth the poor and needy, and saveth the souls of the needy." This He does as King and Lord of all; but He also "[m] intercedeth for us; first by presenting His Humanity, which He took for us; also, by expressing the longing of His All-Holy Soul, which He had for our salvation." For "[n] it is more consonant to Holy Scripture and to piety, to hold that Christ, not only by a silent conveying, but by an open and express representation and manifes-

[g] Rev. i. 18. [h] Phil. ii. 10.
[i] Breviary Advent Hymn. Dr. Newman's translation.
[k] Heb. i. 3. [l] Ps. lxxii. 12, 13
[m] S. Thom. lect. 4, sup. ad Heb. vii.
[n] Suarez in 3 p. q. 21, disp. 44, s. 2.

tation of His will, prayeth for us in heaven;" and that, individually. For He said, "[o] I will ask the Father, and He will give you another Comforter." Where, when He saith, "I will ask," He speaketh plainly of the time, when He shall be gone away, after His Resurrection. So that when He says, "[p] In that day I say not unto you, that I will ask the Father for you, for the Father Himself loveth you," He as much as says, "[q] In that day ye shall not only be heard, when ye ask in My Name, because I will ask for you, but also because the Father Himself loveth you." But then, since He intercedes for us, He intercedes for us individually. "No greater gift," says St. Augustine[r], "could God give to men, than that He should make His Word, through Whom He created all things, their Head, and unite them to Him as members; so that He should be Son of God and Son of Man; One God with the Father, One Man with man; so that, when we speak to God in prayer, we should not separate the Son from Him, and, when the body of the Son prayeth, it should not separate its Head from it, and that He Himself, our Lord Jesus Christ, the Son of God, should be the One Saviour of His body, Who both prayeth for us and prayeth in us and is prayed by us. He prayeth for us, as our Priest; He prayeth in us, as our Head; He is prayed by us, as our God." "[s] Our Lord Jesus Christ still intercedes for us. All the martyrs who are with Him intercede for us. Their intercessions pass not away, unless our groans have

[o] St. John xiv. 16. [p] Ib. xvi. 26, 27.
[q] St. Cyril in St. John L. ii. c. 9. [r] In Ps. lxxxv. init.
[s] Ib. n. 24.

passed away." "We pray to Him, with Him, in Him; and we speak with Him and He speaks with us."

Yet this life of continual Intercession for us in Heaven is not enough for His Love. More visibly individual is our Dear Lord's condescending love for us on earth. I speak not now of the marvellous hearing of prayer which, if we ask for things according to His Will, we may know of, but of those gifts which belong to us all of granted right (so to speak), if we do not place an obstacle to them by our own fault. I spoke, before, of that condescending love, with which, moment by moment, He is ever making, one by one, our human souls. Yet owing to the mode of our birth, they contract original sin through their union with our body. Yet the remedy, nay the more than remedy, is coextensive with the calamity to all of us who are Christians. At least it is our fault, if it is not. But then observe we the individuality. "The things which are done on the earth, He doeth them Himself." What is done in His Name, He is the Doer of it. Man, as we know, visibly poureth water on the child or adult, in the Name of the Holy Trinity; man placeth his hand on the person to be confirmed, or on the penitent, or on the oblations with the words of Consecration, "This is My Body," "This is My Blood;" and Jesus baptizes with the Holy Ghost; Jesus enlarges His gift of the Holy Ghost; Jesus forgiveth the sins of the penitent and washes them away in His own Blood; Jesus makes the elements of this world His Body and Blood. These are such common every-day doings of His, that, as in the workings of God in His visible

creation, people forget what His individual love is. He still taketh up the children in His arms, one by one, and blesseth them. One by one, He makes them members of Himself. It is not less, it is greater, love to each of us, that what He doeth to each, He doeth to so many besides. For the good of one is the good of all, and the good of all is the good of each; the bliss of all the beatified will be an added bliss to that of each. Each will have his own joy, and each will joy in the joy of all besides, as his own joy. But though He does it to so many, He does it to each, one by one. One by one, He took us out of our state by nature, and, Himself the Baptiser, made us members of Himself, integral parts of His mystical Body, so that, without us, that mystical Body would not be what it is. If any of us (God forbid) fell away finally, there would be another purpose of His love frustrated, another star lost out of His creation; He would replace us with some other soul, as He replaces with human souls those of the rebel Angels who refused His love; but He does all which His Almightiness can to retain us, short of violating the nature which He gave us, and taking from us the blessed privilege of freely loving Him. One by one, He more than repaired to us Adam's loss; one by one, He took us up in His Arms; one by one, He made us children of God in Himself; one by one, He united us with the Father and Himself in the Holy Spirit; one by one, He made us members of Himself, of His Flesh, of His Bones; one by one, "[t] we were bedewed with the Blood of Christ;" "[t] the body of the regenerated became the flesh of the

[t] St. Leo. See in Scriptural doctrine of Holy Baptism," p. 197

Crucified." "We," they are words of God as to us, "[u] put on Christ," we were clothed with Christ the Son of God, as with a robe, as our bodies are by the dress which we wear; "we co-died with Christ," "were co-crucified, were co-interred, were co-implanted in His Death; God co-raised us in Christ: He co-vivified us, He co-seated us in heavenly places in Christ Jesus[v]."

And then again, one by one, in the Sacrament of Confirmation, He gave each one of us a fuller measure of His Spirit, and sealed us anew: one by one, He fed us anew with His own Body and Blood: He gives Himself to us, one by one, to take Unseen into our hands[w], before we lay Him up in our breasts[x]. Our senses report nothing to us, any more than they do the Presence of God, in Whom "we live and move and are." We walk about in Almighty God, in the Ocean of Almighty Love. He is closer and more inward to us than the air which blows upon us, and sustains our animal life. Yet we discern Him not. It needs but an act of faith that we are in the Ocean of God's Being, and we seem to be immersed in It. It is closer to us than those who throng upon us in

[u] Gal. iii. 27.

[v] *συναπεθάνομεν*, 2 Tim. ii. 11, *συνεσταυρώθη*, Rom. vi. 6, add Gal. ii. 20, *συνετάφημεν*, Rom. vi. 4, add Col. ii. 12, *σύμφυτοι γεγόναμεν*, Rom. vi. 5, *συνήγειρε*, Eph ii. 6, add Col. ii. 12, iii. 1, *συνεζωοποίησε*, Eph. ii. 5, Col. ii. 13, *συνεκάθισεν*, Eph. ii. 6.

[w] The hand receives the Lord's Body," S. Cyprian Ep. 58 ad Thibar. § 10 p. 149, Oxf. Tr. "Eat, drink; having Jesus Christ, the Son of God, the Saviour, in Thy hands," Inscrip. Augustod. [2nd Cent.] in Spicil. Solesm. i. 557. See "The Presence of Christ in the Holy Euch." (a Sermon) p. 48 sqq. and "Doctrine of the Real Presence as contained in the Fathers," p. 337.

[x] S. Clem. Al. Pædag. i. 6, Real Presence, p. 329.

the crowded streets. We seem almost to feel His pressure. It severs us by His presence from all besides. We are as motes, playing, moving, joying in the Sun of His love. Yet we perceive it not, except by the eyes of faith. We know that, had we power of vision, we could see Him in this Chapel, just as the Blessed Angels see Him, as the Seraphim adore Him in the Highest heavens in all the Majesty of His glory, in that Beatific Vision, for which we were created. We know it, because He has said, "In Him we live and move and are." But so He has said, "This is My Body," "This is My Blood;" and by His saying He effects what He said. It is a great mystery of His Love that, being for ever, in His Natural mode of existence, in His Human Body at the Right Hand of God, He should so "delight to be among the sons of men," that He should invent, so to speak, another mode of existence of His Body and Blood, a spiritual existence, in order to be with us, to be with each one of us, to be so wholly with each one of us, as if He were with none besides. It is a miracle, the most marvellous of miracles; but a miracle, for which we have His Word, Who is the Truth Itself. His glorious Body is in heaven, where It is to remain "until the restitution of all things." Yet He made Himself present to St. Paul in his way to Damascus, "I am Jesus, Whom thou persecutest." He is not present, in the same mode of existence, in the heavens and on the Altar. But "by a Divine virtue He raises His Body above the condition of a body and gives it a spiritual mode of existence," as He Himself speaks, when speaking of that great mystery in the words which St. John has recorded;

"so that it exists as if it were a spirit, invisible and indivisible;" a likeness of which we see in the soul, which exists everywhere in the body and wholly in each part of it. But then the same Body, which is locally at the Right Hand of God, is supralocally, under a different mode of existence, present with us, really, truly, substantially, though spiritually. And since His Body is there, there must His Soul be also, there also His Divinity. For they are inseparable. And all this for us, all this for each one of us, all this to unite each one of us as closely as is possible with Himself. He does not leave Heaven for us; His Presence there is necessary for us; yet, ere He left earth, He contrived a way, whereby He should be continually present on earth; present, not, as when on earth, in one single place, but throughout the whole earth, wherever Christians are, for Him to come to, wherever, according to His holy Institution, His Words consecrate the oblations to be His Body and Blood. Truly "it is expedient for us that He should go away;" for we could not every where have been present with Him in His Bodily Form, but He is every where present with us, to be to each one of us, what He is to all. When Jesus was on earth, He merited for His Human Soul and Body too. Every moment's suffering and humiliation and obedience was adding to the ineffable glory of His Human Body and Soul. Now He comes to be present, simply for us, to allow Himself to be sacramentally offered, in order to apply to our wants the Infinite merits of His own Sacrifice on the Cross; to come to dwell in us, to unite Himself with us, to be our Food, not changed into us, but changing us into

Himself; that we, "spiritually eating the Flesh of Christ and drinking His Blood, may dwell in Christ and Christ in us, may be one with Christ and Christ with us." Such was the devout language of the early Christians. "[y] We drink the Blood of our redemption:" "[z] we drink His Holy Blood, to be the propitiation for our sins:" "[a] We receive Himself, and lay Him up in our breasts."

"[b] Upon the Cross was fixed the Flesh I feed on, and the Blood
Whence I drink life and cleanse my heart, 'twas from the Cross it flow'd."

"[c] Thou dost mingle Thy Body with our body and dost blend Thy Spirit with our spirit. In our persons is Thy living Body." "[d] He who loveth good, becometh also himself good, the goodness of Him Who cometh to be in him transmaking him into Himself." "[e] A spiritual well of fire gushes up out of this Table." "[f] He hath mixed up Himself with us, He has kneaded up His Body with ours." "[g] This Blood is the Salvation of our souls; by this the soul is washed; by this is beautified; by this is inflamed. This causeth our understanding to be more bright than fire, and our soul more beaming than gold;

[y] S. Leo Serm 42. (de Quadr. iv.) c. 5. p. 161.
[z] S. Cyril. Al. in Myst. Cœna. T. v. P. ii. p. 378.
[a] S. Clem. Al. Pædag. i. 6. p. 123.
[b] S. Paulin. Ep. 32 ad Sev. § 7. T. i. p. 125.
[c] S. Ephrem Can. 12 T. iii. p. 246.
[d] S. Greg. Nyss. in Eccl. iii. Hom. 8. T. i. p. 456.
[e] S. Chrys. on S. Matt. Hom. vii. § 7. p. 103.
[f] Id. on St. John vi. Hom. xlvi. § 1. p. 399.
[g] Ib. § 5. p. 407.

this Blood was poured forth, and made heaven accessible."

But what if a soul be out of the reach of those special gifts of the Love of God? What, if, like those for whom we are combined to pray, a soul have closed itself against all, have wasted its Baptismal grace, neglected or profaned the Sacrament of the Lord's Body and Blood, have forgotten God, or, by deadly sin, be in open rebellion against Him? Then too, perhaps most of all, is visible God's individual love for souls. What a work is the conversion of a soul to God! It seems as if the whole power and wisdom and love of the Holy Trinity were concentrated on each single soul. It is the Will of the Almighty Father, that none "[h] should perish, but that all should come to repentance." "[i] As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" "[j] God, because He can swear by no greater, sweareth by Himself," that He willeth not, that those souls should perish. Then there is the all-prevailing Intercession of the Son. He beholdeth each soul, for whom He shed His Precious Blood. For many of them He yet repeateth His words on the Cross, "[k] Father, forgive them, for they know not, what they do." And God the Holy Ghost, what doth He but perpetually besiege the soul? By afflictions, by miseries, by deaths of others, by hopes of heaven, by fears of Hell, by dread of being severed from God eternally, by yearning for His love, by the

[h] 2 St. Pet. iii. 9.
[i] Ezek. xxxiii. 11.
[j] Heb. vi. 13.
[k] St. Luke xviii. 34.

unsatisfactoriness and weariness of things temporal, by some glimpse or passing sweetness of things eternal, by some memory of past good, perhaps of childhood's purity and a mother's love, or by the weight of present evil, by disappointments or satiety, by the loathsomeness of evil or by the sight or hearing of some good, God the Holy Ghost from time to time speaks to the soul. If He is silent, it is but that He may take the soul by surprise, and speak the more effectually, because the ear has not been shutting itself vehemently against Him, and deafening itself against Him. O what millions of conversions there may not be going on in the world! What preparations there are going on for each individual conversion! And each conversion is as much the object of God's multiplicity of contrivance, of the inventiveness of His grace and love, as if Jesus had died for that soul alone.

And when a soul is converted, what a jubilee of joy in heaven! Angels have watched over the process. They have wondered whether this soul, it may be, so black and bemired with sin, is to be a fellow-citizen with them, whether it's lost graces can be restored, whether it's obduracy can be softened, whether omnipotent grace can find access to it, whether it will ever yield itself, or whether it is to drop out of sight, their ministries vain, and they to wait for some other soul to join in their Halleluias for ever. And then the ice has cracked; the spell-bound soul is awakened; it resists no more; it has become captive to the love of Jesus, and to His Precious Blood. And then, our Lord says, the Heavens ring with joy, "There is joy in the presence of the

angels of God over one sinner that repenteth[l]." It may be that on earth there was no sign of it. Grace may have conquered on the death-bed. When souls have been out of reach of much grace before, doubtless grace is very busy then. God so loves the soul, that He will not part with it, if He can help it. It may have been, that the soul then first heard the Name of Jesus, and the sweetness of a Saviour's love won him, and he may have breathed out his soul with the Name of Jesus, or with the cry, "Jesus, Saviour, save me;" and the lost was found! We hear but little here of the triumphs of the Precious Blood. It's workings are mostly secret. But the contest for souls is the one history of earth. Every thing is of moment, as it bears upon it. What signifies any material prosperity, any knowledge, any power, unless it furthers the glory of God and the salvation of souls? And this, the real history of the world, this, for which alone the world exists, is carried on with individual love for every single soul. In each soul, which is won to God, Jesus "[m]sees of the travail of His Soul, and is satisfied;" each lost sheep which is found Jesus lays on His shoulders rejoicing, and says to His friends, the blessed Angels, "[n]Rejoice with Me; for I have found My sheep which was lost." Such joy there is in Heaven over every converted Jew or Heathen, who is won to the faith. Such joy there is over every one, who has forfeited his Baptismal grace, and is restored by true repentance and entire conversion, so that he who was dead, again lives; such joy there is over every true confession, in which the soul, whose "[o]sins were as scarlet," is

[l] St. Luke xv. 10. [m] Is. liii. 11. [n] St. Luke xv. 5, 6. [o] Is. i. 18.

washed "white as snow" in the Blood of Jesus, and Jesus says, "[p]Thy sins be forgiven thee."

O that grand jubilee in heaven! Countless more beings than we can imagine, in their several choirs, but one in their love of Jesus and of souls. It may be one despised of men; it may be one degraded beyond the common degradation; it may be, that men would scarce believe the conversion; it may be a criminal dying by public execution, the object of common execration; it may be some poor drunkard, his intellect steeped and confused by His drink; it may be one of the outcasts whom the world loathes. It matters not. A soul is won by grace; it is radiant with the Blood of Jesus. The Blessed Angels see it, not as it has been, but as it is. And they sing aloud for joy; they hymn the victory of God's long-suffering grace, the might of the Blood of Jesus, the sweet attractiveness of His Name, the enfolding of His Love. God must endow them with a portion of His own knowledge, that they should see each separate victory of His grace and love. And since these victories, throughout this our redeemed earth, are unceasing, there can be no break in that heavenly music of their jubilant praise. But each individual sinner who repenteth must swell their varied notes of triumphant thanksgiving; for they "joy over each one sinner that repenteth."

Into their joy we cannot yet enter; but we can add to it. They do not only praise; they pray; they pity us, who have the trials of this poor material body, which they know not of; they wonder at us, that it so clogs us; but they pity us, as we

[p] St. Matt. ix. 2. 5, vii. 48, St. Mark ii. 5-9, St. Luke v. 20. 23.

should pity a weak man, borne down by an overpowering weight too heavy for him. They pray for us, in whom they long that their Lord and King's love should be accomplished; they long to bring us off victorious from the field; they watch its dizzy strife; they grieve, as far as blest spirits can grieve, at it's uncertainty; how we let it go against us; how we lay aside our armour of prayer; how we walk carelessly amid the beleaguering foes whom they see around us. But we cannot pray, without praying in unison with those countless, blessed, untiring spirits. It is an Angel-like work on earth, to pray that they should be saved, who struggle weakly, who are all but overborne, who are all but sucked into the eddying whirlpool, where no strong swimmer can, of himself, fail to sink. Yet if he but cry, "Lord, save me, I perish," a Hand will reach from Heaven and will raise him out of those aweful, boiling surges, and will place him in the Ark, out of which he had cast himself. It may be that he has sinned away the last grace; it may be that his heart is seared as with a red-hot iron, and is as hard as the nether millstone: it may be that he has long ceased to pray for himself. But Jesus has delegated to us here below a part of His office. He wills that we should intercede for those who pray not for themselves; it is not we, it is His love, which saves them, but it is His love in us. If we should weary, of ourselves, how can we weary, when it is our Dear Lord Who has saved us, Who bids us help those whom also He bought with His Precious Blood? He will help us; only let us thirst, through His grace, for that for which He said on the Cross, "I thirst," the salvation of mankind. Lord, teach us to pray, as Thou wilt hear!

ADDRESS VII.

The love of God the Holy Ghost for individual souls.

In dwelling on the love of Jesus for individual souls, the Glory of the Godhead has been shrouded by the Humanity, Which, for love of us, He assumed. We have seen "God manifest in the flesh," though the sight of His Godhead, with that of the Father and of the Holy Ghost, is the fruition of eternity. In thinking of the love of God the Holy Ghost, we are brought face to face with God's immediate invisible but unveiled Presence. May He enable us to think reverently and lovingly at once of His Love!

His office and love for the souls of men are coextensive with our humanity. There is not a human soul, which He does not visit by His Grace. Jesus has merited His Grace for the whole world, and the whole world is full of His love. His love covers and overspreads it, as the light arrays so tenderly and so lovingly all our material creation, transforming things cold and hard and dead and unattractive into its own unspeakable beauty. But in all this wide world the province of His love is every individual soul of man. He works where He is unacknowledged, unknown, unfelt, among those whose

language has no name for His operations. What seem like the motions of conscience are the attractive movements of His grace, appealing to man, and drawing him, if even to the Unknown God.

To us Christians He is the special gift of Jesus. He is the common Gift of the Father and the Son; but Jesus sends Him from the Father. "When the Comforter is come, Whom I will send unto you from the Father," He says, "even the Spirit of truth Which proceedeth from the Father[a]." Jesus merited His coming for us; but we cannot come to Jesus; except through Him. "No man can come to Me," said our Blessed Lord[b], "except the Father which hath sent Me, draw him." And He "[c] draweth with bands of love," through the Holy Ghost, Who is the Love of the Father and and of the Son.

He cannot suffer, as Jesus did, because He is only God, and God is impassible. Yet there must be something analogous to our created affections, in that "God is Love," and, when His Love is repelled, He seemeth to be pained. "[d] Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption." He is not visibly insulted, as was Jesus, but He is insulted more manifoldly. The contumelies of Jesus were mostly during His presence on earth. His worship was disputed during those centuries of persecution. They had crucified the Man; and they were maddened to find, that the Man Jesus, Whom they had crucified, was worshipped, as being what He is, Very and Eternal God. They tried to extirpate the faith of the Crucified. The appointed trial-time was completed. Those assaults passed by.

[a] St. John xv. 26. [b] Ib. vi. 44. [c] Hos. xi. 4. [d] Eph. iv. 30.

Heresy succeeded. Blasphemers still insult Him. His Body and Blood are profaned by hypocritical communicants. But these are comparatively the few. Those who do not love Him, still are mostly afraid to defy Him.

God the Holy Ghost offers His grace to each of those ever-renewed 800 millions of human souls. Every contumely which could be shewn, has been and is shewn to Him. He, the Spirit, Who "[e] brooded over" and vivified the creation, cometh to His creatures, soliciting their love; and there is no contumely, wherewith they do not repel Him. To reject Him, to refuse to listen to Him, to drown His Voice in some recklessness or vanity; to embolden themselves against Him; to stupefy reason itself by intoxication, in order that the instrument which He acts upon, may not be able to listen to Him; to go and do quickly the things which He implores us not to do, in order to get rid of His importuning:—is a rudeness, which we do not often shew to a fellow-creature. But there is no end of man's shewing it to Him. Would that we were as much afraid of Him, our God, as we are of the meanest of our fellow-creatures! The presence of one of them will prevent the commission of a sin, which all the pleadings of God the Holy Ghost will not dissuade from.

What is all the excitement of the world, what are the things by which people, as they say, "kill time," destroying, as far as they are themselves concerned, that time wherein they should "work out their salvation"; what mean those manifold contrivances not to be alone, or the dull, insipid, or sensational,

[e] Gen. i. 2.

tales with which they occupy the hours, in which they cannot otherwise escape from themselves, and in which they must be alone—what does it all mean but this, to escape the whispers of God the Holy Ghost, which He is ever waiting to utter gently into the ear of the solitary, undistracted, unoccupied soul? Men, or especially women, wish to feel, because feeling is a token of life; but they wish to avoid any real feeling which must in the end cost them something, because it comes from God the Holy Ghost, Who is "[f] the Spirit of truth" and is very earnest, because it is for their salvation. How will people read all the most insipid pages of a newspaper, because it dulls the craving of the soul after true knowledge, and stops up the avenues to the soul, lest it should be forced to hear the whispering voice of God the Holy Ghost!

At times men call His whispers by rude names. They will call them cowardice, weakness, "want of proper spirit," poor-spiritedness, and the like; any thing to get rid of them! They have to justify themselves to themselves, and so they miscall His love. Into what miseries or brutalities will they not plunge themselves, to avoid Him! Indifference is even harder to love, than passionate rejection, and more hopeless. For passionate rejection at least implies strong temptation, and when the temptation is worn out or disappoints, the soul may turn to Him.

And yet He bears with it all, throughout all this vast number of human souls. How few yield to Him at first; how much fewer continually, perseveringly! How few are not wrecks of what they might

[f] St. John xv. 26.

have been, had they ever yielded to Him! And yet He did not come to us, a stranger from without. We were baptized into Him, with the Father and the Son. He was our Indweller. We became His temples[g]. He was the Voice of Jesus to our souls. If the words of Jesus in the Gospel spake to us, it was He Who spake to us through them, and lighted them up and put the fire of His love into them, and made us susceptible of that Fire. It was He Who spake to our young hearts. Whether we perceived it or no, it was He Who warned us not to speak or listen to a bad word, to speak the truth, not to be curious, or whatever else He bade us.

If any chased Him away by deadly sin, He sought to be re-admitted. We did not seek Him, but He sought us. God became the Suppliant to us, that we would receive Him back again, that we would not remain untenanted by Him. And this He does continually with each individual soul. There is not a soul among the damned, to whom He has not said, "Listen to Me, and it shall be well with thee:" there is not a soul among them, who has not turned away and said, "I will not obey Thee!"

Then too He adapts Himself with all His Infinite Wisdom to each human soul. We count it, among created beings, a great token of love, if any one considers us and our case with any special care, if they expend thought upon us individually, if they contrive plans for our good, for the good developement of our mind or intellect. We have, many of us, a life-long gratitude for such thought and care, though he who showed it, has long been removed out of sight. Yet

[g] 1 Cor. iii. 16, 17, vi. 19, 2 Cor. vi. 16.

here it is not only one provision, but manifold; not for a time only, but hourly, all our lives through; not a human benefactor, who thinks of us now and then among many others, but the Omniscient Wisdom of God, Who, acting indivisibly as God, counsels for our souls with the whole fulness of His Wisdom. And as we have listened to it, amid whatever shortcomings, we have found by experience in our own case, what we must have known beforehand if we thought, that His counsel at each time was just what was needed for us—perhaps to save us from Hell. It was the undivided thought of God, counselling the very best thing for us individually, just what we needed, being exactly those beings which we are, with just that combination of gifts, qualities, endowments, failings, which, if they were good, God united in our particular soul; if bad, we made for ourselves.

These were His ways, more or less, with most of us, when God the Holy Ghost was imploring us in our childish days, not to be drawn away by bad examples of others, or by the ridicule of the thoughtless, or, somewhat later, by human respect, or was drawing us to choose God above all created things to be our Portion here and for ever. This soliciting from without concerns us now too, in our character of suppliants for our unconverted fellow-sinners. Yet they are but the beginning of His ways. For they are mostly His entreaties to those who have become external to Himself, to come to Jesus, and to be reconciled to God. They are His calls to those who, by some grievous sin or continuity of sin, have chased Him from themselves, and have become again the property of the Evil one. They are the conditions

of His working upon the soul, the vestibule of His presence, the passing "[h] from darkness to light, from the power of Satan unto God." They signify His love for individual souls, in that He, like Jesus, will bear with any thing, sooner than part with them.

2. But His love can then first find scope to shew itself to the soul, when it has received Him. He shews His love, by giving Himself with His gifts. He could not become Incarnate; but He does what has its own special condescension of love. God the the Son united to Himself a pure, deified, human nature; God the Holy Ghost comes, abidingly to dwell in each single soul, notwithstanding all its imperfections, weaknesses, venial sins: and He returns to it, when chased away by mortal sin, through contrition and the Sacrament of penitence. Some Sacraments are especially His own, as Baptism, Confirmation, Orders; in the Holy Eucharist He participates in the consecration. He operateth through our Blessed Lord's words of Consecration, to sanctify the oblations presented to God[i], and makes them, by His Divine and spiritual Operation, in a real but ineffable way, "the Body and Blood of Christ." He is ever ready to come, when the soul invites Him. We might make as many spiritual communions as we draw breaths. He would enter into our souls anew in every moment. He waits upon us, like a servant. We say to Him, "[k]Come, and He cometh." So great is His love to be with us, that He awaits only our

[h] Acts xxvi. 18.

[i] "Come, to sanctify the oblations here presented, and those for whom, and by whom, and the things for which, they are offered." Bp Andrewes' Devotions. [k] St. Matt. viii. 9.

wish that He should enter more into us. He knocks unto the door of our hearts by His Inspirations: He says, "[l] Come to Me, My sister, My love, My dove, My undefiled." "[m] If any hear My voice, and open the door, I will come in to him and will sup with him and he with Me." And what an entrance! The Creator comes anew into His creatures, not by any influence only, but substantially, Very God, to be Himself his Indweller and his Friend. Greater, more inward, fuller dwelling of God in the soul, they say, and nearer union with Jesus might come through a devout spiritual communion than through a tepid actual Communion. The Church has taught us to pray Him to come into our souls. Our Lord has promised to those who love Him and keep His commandments, "[n] My Father will love him, and We will *come* unto him and make our abode with him." And so the Church has learned and taught us the language; "Come, Holy Ghost, Who ever One art with the Father and the Son; Come, Holy Ghost, our souls possess, With Thy full flood of Holiness." "Come, Holy Ghost, our souls inspire, And lighten with celestial fire: Thou the anointing Spirit art, Who dost Thy sevenfold gifts impart." It was noted as a marvellous thing, when God heard the voice of Joshua, and sun and moon stood still[o]. More marvellous is it, when the creature calls the Creator into himself, and He comes.

What words they are! What we believe of all, we must believe of ourselves, if we will. For He has said, "Ask, and ye shall receive." He, Al-

[l] Cant. v. 5. [m] Rev. iii. 20.
[n] St. John xiv. 23. [o] Jos. x. 14.

mighty God, He, the mutual Love of the Father and the Son, He Himself vouchsafes, not only to kindle the fire of love in our hearts which Jesus willed to have kindled, but Himself to be, within us, that Fire of love. How often we have heard the words, that we are "the temple of God!" But what do they mean? Not that God dwells in us, as by any created symbol, as He manifested Himself by a symbolic Presence in the Jewish temple of old; not that He should be within us only; but that He should interpenetrate the substance of our souls, that we should be united with God. Jesus becomes one with us, and we with Him through His Spirit Who dwelleth in us.

This He will do for each soul; but in so doing He adapts Himself to the needs, the character, the speciality of each soul. He gives to each soul the special and peculiar graces which it wants, over and above that "[p] fire of love" which we all want. Our Lord said, "[q] He shall take of Mine, and shew it unto you." He gives us what the prophet foretold should be especially in Christ, those seven-fold gifts[r]. In the Man Christ Jesus, He accustomed Himself to dwell anew in man, and then, what in Him was "without measure[s]," He gives to us in measure, as we can bear or as we can receive it. Still He gives us those same gifts which were in Christ. He gives to each of us a continual increase of grace, and with each increase of grace He dwells in the soul, not as before only, but with something more of Himself than we could before contain. Wonderful creation as grace is, almost unimaginable proximity to God, of that

[p] St. Luke xii. 49.
[q] St. John xvi. 15.
[r] Is. xi.
[s] St. John iii. 34.

which is yet not God, still He is not content to give it without Himself. O glorious wondrous Spirit, Who hast all in Thee! All wisdom, understanding, counsel, might, knowledge, dwell in Thee; and Thou impartest to each *that* of Thee which he can contain, and which is most needful and useful to him. Nay, not even these alone, but "[t]Love," which Thou Thyself art, and "Joy" which Thou hast in Thyself in the abundance of Thy love; and "Peace" from the tranquillity of Thine eternal oneness of joy; and "Long-suffering," Thine own characteristic towards us; and "Meekness," which was the special attribute of Jesus, that which He came to teach; and "Goodness," which is Thine own quality, communicating Thyself to man.

This is, if one may so speak, the continual thoughtful operation of the Spirit. This is His creative work now; through this He, Whose special perfection it is to be the term and bound of Deity, is continually communicating the Trinity to all souls which will receive It. He comes closest to us of the Holy Trinity. Of Him we were born again[u]; "in the Spirit we live[v]; "we walk in the Spirit[w];" "by the Spirit we mortify the deeds of the body[x];" "by the unction from Himself He teacheth us all things;[y]" "He searcheth out all things, even the deep things of God[z]," but for us; by Him "the love of God is emptied forth (so the word means) into our hearts[a];" He vivifies us[b]; He purifies our hearts by faith[c]; by

[t] Gal. v. 22.
[u] St. John iii. 5.
[v] Gal. v. 25.
[w] Ib. and 16.
[x] Rom. viii. 13.
[y] 1 St. John ii. 20.
[z] 1 Cor. ii. 10.
[a] Rom. v. 5.
[b] St. John vi. 63.
[c] Acts xv. 17.

Him we have access to the Father [d]; through Him we become the habitation of God [e]. So closely is His presence inworked in our souls, that we often scarce know whether, when He is speaking in Holy Scripture of His operations, He means to speak of Himself the operator of the grace, or of the grace which He operateth.

But this is not enough for His love. We are taught to pray for His "holy inspiration," that we may "think thereby those things which are good," and that we "may perfectly love God." And His inspirations are ever encompassing us, wasted alas! like the Blood of Jesus, but countless; always ending, if listened to, in some diminished unlikeness to God; coming to us the more, the more we listen to them; sometimes issuing in devoted vocations, sometimes in striking more towards the centre of "the narrow way," sometimes in increased devotion to Himself and to all good, sometimes in greater jealousy of evil.

But He does not limit Himself to His operations in us. He too has an Office towards the Father. He too intercedeth for us, in us. He does not only "help our infirmities:" He does not only intensify our prayers: He does not only give us perseverance in prayer: He does not only teach us what to pray for, and is the life of our prayers. He Himself intercedeth for us. The prayers which we utter according to the Mind of God, the secret unspoken yearnings of the soul, He suggests, He inspires, He enables, He upbears. But also He Himself intercedeth for us. He Himself expresses within the

[d] Eph. ii. 18. [e] Ib. 22.

Holy Trinity, the longings, which He has suggested: He uttereth them there with that Love which He Is; and we are heard, not only through the All-availing Intercession of our Divine Lord; but the Holy Ghost Who dwelleth in us, Himself is our Advocate in the Holy Trinity, and obtains what He wills and knows to be best for us. How should we be hopeless about our prayers, when they are no longer our prayers, but *His* prayers in us Who is Almighty God; His prayers, Who Himself utters our longings as His own?

Would that He may give us one special gift, and for this let us ask Him; that Spirit of Fire which He is, which shall burn out in us all which is alien from Him, all "wood, hay, stubble," ere it be burned out at the great Day; which shall burn out of us all self and self-seeking, and make us count the good of others as if it were our own; which shall make us long for the glory of God purely, through whomsoever it is promoted; which shall refine all our dross, kindle what is cold, melt what is hard; which shall give us especially a burning zeal for the interests of Jesus and for the salvation of souls for whom Jesus died; which shall give us burning prayers, as knowing and feeling that, in praying for the salvation of a single soul, we pray for more than the whole world and its glories, more than the empire of the world, more than all possible inanimate creations. For we pray for one, formed in the image of God; for one, for whom Christ died; for one, on whom the good pleasure of the Holy Trinity rests; for one, whom the Father willeth to be saved, for whom the Son was incarnate, with whom the Holy

Ghost has pleaded and will plead. O for hearts of fire, for fiery zeal for souls; that, if we can do no more, we may yet plead with God with burning longings, burning thoughts, burning desire for God's glory in the salvation of that soul, that it may be God's and God may be its own, and it may be to the praise of His love and longsuffering for ever!

ADDRESS VIII.

Horribleness of sin.

How horrible it is, to turn from the thought of the Love of God and Jesus to the thought of sin, even if it were not for those most miserable of all sins, our own. The earthly cloud never looks so black, as when the sun is shining full upon it. The depth of its blackness none can thoroughly know, save God Himself. For God Alone knows the infinity of that Love and Holiness, against which we sin. It is offence against God's Infinite Majesty; and that, from us His poorest and lowest creatures, whom He has endowed with reason. It is offence against His Infinite Wisdom, Who chose for us what would be our perfection, what would raise our nature not only to the perfection of its natural being, but to heights inconceivable by us now, and, in their highest degrees, for ever inconceivable by ordinary Christians, heights of supernatural endowments. It is offence against Him, our Lord and God, to Whom we belong by virtue of our creation, as His subjects, whom He created for His good pleasure and glory. It is rebellion against His most righteous Will, withdrawing from Him His lawful possession, our souls, and transferring

them to His and our enemy, the devil, who disputes His sovereignty over us. It is offence against Infinite Goodness, bringing a black spot into His creation; a putrid foulness, marring its beauty, as He made it, to be a mirror of some of His own perfections. It is a defiance of His power, as though He could not requite. It is contempt of Himself, the Infinite Good. For what is all sin, except a choice, more or less deliberate, of some of God's creatures, or of the abuse of God's creatures against Himself; and that, of things so vile, so wretched, so passing, that we are sick of them or revolted at them, when the choice has been completed? God created us to be like unto the Angels; our spiritual sins are an imitation of the sins of devils, without the temptation of the enormous intellect at least of some of them; our fleshly sins are disordered below the beasts that perish. When people lead others into sensual sin, they enact at once the sins of devils, and of a beast's nature. But we do not choose either, without having first rejected God. So God Himself complains, "[a]My people have committed two evils. They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." "[b]Will ye pollute Me among My people for handfuls of barley and for pieces of bread?" All this makes sin a sort of insanity. But it does not yet touch the depth of sin.

Again; look we at sin in ourselves, in its consequences to us. It is the loss of God, and of every thing whereby we may gain God. The loss of God, the loss of the eternal fruition of God, the loss of the end of our being, for which God created us! And

[a] Jer. ii. 13. [b] Ezek. xiii. 19.

such an end! The sight of Him as He Is; the possession of His love; the entering into our Blessed Lord's joy, God and Man; the unfolding of His wisdom, Goodness, Love, Joy; the likeness to Him, to God; the beholding Him, because we have been made like unto Him, and have been endowed by Him with the power to behold Him, and being transformed more and more into His likeness, because we behold Him. "[c]We shall be like Him, for we shall see Him, as He is!" And not this only, but all in God is Infinite; so that it is self-evident, that if the highest Intelligence and most burning Love, which Almighty God could create, and endow with gifts, which He could Alone conceive, almost infinitely beyond our conception, of wisdom and of love, should throughout eternity receive more of the wisdom and love of God and become more Deiform in wisdom or love, so that if we did not see God, as He Is, we might mistake what is so full of the Wisdom and Love of God for Himself—still, in all eternity, (I must not say at the end of Eternity, since Eternity has no end, but at every, to us inconceivable, prolongation in eternity, only that as to eternity all human words are indescriptive, because taken from time,) such a creature would have made not even the very slightest approximation to know fully the wisdom or the love of God. Plainly. For the finite cannot approximate to the Infinite. And all this men fling away by sin, as if it was not of so much value as a night's debauch, or the passing breath of man's praise, or some trifling vanity, contemptible even to ourselves! God, (and what have we not pronounced, when we

[c] 1 St. John iii. 2.

have said, God!) Father Son and Holy Ghost, the All-Holy and Ever-Blessed Trinity, are compared, as it may be, to the excitement of a glass of brandy, and the glass of brandy is preferred to the Trinity!

Many of the damned may not know what they have lost, unless it be those who have had faith in this world without love, and that they, remembering what they knew of Him Whom they have lost and what was revealed to them of Him, do, out of that hatred which will be the ruling passion of Hell, aggravate the sufferings of those who know it not, by telling them of their common loss. We see, from time to time, something of this sort on earth, how hatred will mock another with the knowledge of what she has forfeited, it may be, for some profession of love. But, apart even from this, there must be in Hell a burning restlessness, because the soul was made for God, and, when the things of this world shall no more entice it, the soul must know that God was the End of its being (for it is part of the soul to know it at least indistinctly), and then, though it know not what God is, and can hardly imagine His Love, being itself all hate, it must hate Him, because He withholds from it what it was made for.

But we are Christians, and have to pray most especially for bad Christians! And lost Christians must have a knowledge of what they have lost, beyond what others have. And this may be part of our Lord's meaning, "[d]That servant, which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes," while "he that knew not," like that other,

[d] St. Luke xii. 47.

"and did commit things worthy of stripes shall be beaten with few stripes." O what an aggravation of the misery even of Hell will be the memory of past graces! How will the grace of Baptism be a brand-mark on the deserter! What a source of mockery to the other damned! What a triumph to Satan! "*Thou* wast called by His Name; *thou* becamest the dwelling-place of the Trinity! *thou* wast washed with the Blood of Jesus, and didst own Him God. Aha! Aha! And thou 'art become like unto us'!" O that hideous laugh and mockery of devils! And the soul will know it to be true, better than they! It will have the memory of its baptismal, its childish, innocence; it will remember the grace it once had, its natural good feelings and how grace worked upon them, and by what act it first parted with them, and how that act became the parent of others, and those others of others, and how it repented, and how it repented of its repentance, and how it became obdurate! That first act, by which it offended against Baptismal grace, was its first deadly sin. Repeated relapses into deadly sin did the rest. Each deadly sin is a preparation for the everlasting hate of God; it is loss of all former grace, of all former good; it is, unless God send some fresh grace into the heart, an impossibility to repent; for it cuts off past grace, and, without some new inspiration of God, the soul cannot repent. (God *does* give such inspirations; but I am speaking of sin in itself, and of what, if left to itself, it would work.) It deafens the soul to the Voice of God; it renders her insensible to its own bitterness, its own foulness. It is the death of the soul, the rejection of the friendship

[e] Is. xiv. 10.

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of God; it is an incredible foulness and stain of the soul (the soul, if it died in it, would bear a stain, which would itself be its condemnation); it obscures and corrupts even the good of nature. It makes the soul to cease to be the dwelling-place of the Trinity, and makes it "[f] the dwelling-place of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," the abode of Satan. Sacraments, until God give it repentance, have lost their power, and could be received only to hurt. It gives to the soul the devil as its father, instead of God; as Jesus said, "[g] ye are of your father, the devil, and the lusts of your father ye will do;" "[h] the tares are the children of the wicked one;" "[i] he that committeth sin, is of the devil." It makes the soul, by the abuse of the soul's own free-will, sin's slave. For "[k] whoso committeth sin is the servant of sin;" and God speaks of those "[l] sold under sin." It has forfeited its share of the merits of Christ, and has made itself unworthy of them and of all gifts and fruits of the Spirit.

But further still; sin is very seldom confined to the sinner. It is a great mercy of God, when it is. Some, and those the heaviest sins, necessarily involve others: others are necessarily public and infectious. Sin has a horrible infectiousness. Multitudes do evil together. Sin is such a horrible evil, that men can scarcely endure it alone. They corrupt others, because the sight of the good is a reproach to them. It is well known, how every public report of sin produces like sins. The knowledge of sin is like a spark

[f] Rev. xviii. 2. [g] St. John viii. 44.
[h] St. Matt. xiii. 38. [i] 1 St. John iii. 8. [k] St. John viii. 34.
[l] 1 Kings iii. 20, 25, 2 Kings xvii. 17, Rom. vii. 14.

on gunpowder to the prepared heart. One who has been remarkable for sin tempts to sin by example, even after his death. How horrible must be the malice and hatred in Hell, when some fresh victim of the scoffs and blasphemies of Voltaire, or of the death-attracting foulnesses of some foul writer, meets him in Hell! What a horrible greeting! One can conceive the infidel, out of malice, acting the moralist and retorting upon his victim, that it was his own fault that he believed him and not God; or one may conceive his exulting in his horrible victory; "God has sentenced me here, but I have had a power against God. I have robbed Him of thee!"

But there can be no mere triumph in Hell. Chief in malice must be chief in torment. They who corrupt others prepare for themselves a more horrible damnation. Even in Hell itself, one can scarcely imagine any thing so horrible, as the sight of one, who came thither through the participation of any one's sin, who has also perished. O the horrible cry and yell through the vaults of hell, "but for thee, I had not lost heaven." Horror of horrors all this! The flesh creeps when one speaks or hears it. It is like seeing Hell upon earth. And what alas! is very much upon earth, but Hell? Men speak thoughtlessly of certain dens of sin, as if it were a proper name, as "Hells;" they must have much like Hell in their malice and hatred; but coarse vulgar Hells are probably not the worst. The more refined sin is always the more diabolic. O what is so much on earth but a living death; a Hell, except that there is yet space for repentance, that the day of grace is not absolutely past, that the door is not shut, that the irrevocable

sentence has not yet been passed? Yet horrible as it is, this is not yet the most piercing view of sin.

It is not the sight of Hell, it is not the loss of God, it is not the offence against our Maker, which will work in us true hatred for sin. The thought of Hell alone might rather produce rebellion against God. It will be, much more, the thought of the blackness of our ingratitude in our contempt of His love. Such was the penitence of the Prodigal Son. He says, not like the Pharisee, "O God," but "[m]*Father*, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son." It aggravates the ingratitude, that, except those who have severed themselves for ever from God, we are the only blot in God's creation. Inanimate creation reproaches us; for they all act according to their nature and obey God's laws. "[n] All things serve Thee." But we—God ennobled us by that almost Divine gift of free-will, and we ungrateful have abused the gift of God to offend God. We had the privilege freely to serve Him, and, whenever we sinned, we have rejected it. Sin itself were ingratitude, even had we not been grace-endowed. What a gift to be endowed with the capacity of doing the will of God, of being in the relation of a creature to Him in Whom is all Perfection, all Goodness, all Beauty, all Wisdom, all Love, even if we had been created such beings as should never see Him! But, as creatures only, to have been endowed with His grace, to have had our will inclined by Himself to Himself, to have been, over and over again, called by His love, pricked and goaded by His love, almost melted by His love, and

[m] St. Luke xv. 19. [n] Ps. cxix. 91.

then to have lain down as sluggishly as the poor animal, whom we hold to be specially obstinate, or to have gone fiercely and recklessly to the object of our passion, to have gone as fiercely to what God forbade, or to have held back as sluggishly from what God commanded, as if God had never loved us, —this, this is the misery of sin.

This is the wretchedness of our own sins, whatever they have been, not only because of the everlasting fire which we deserved and incurred, but for Jesus' sake; not only for the loss of God and of all that unspeakable love and joy; not only because we are wrecks of what we might have been, (wretched as it is to have missed, so far, what God designed us for): but that God has ever been good and loving to us, and we, evil and ungrateful to Him! He has "[o] daily loaded us with His benefits." The powers of mind or body, the instruments of our will, which we misused against His Holy Will, were His. He created us for His glory and our bliss in Him. He ordered all things for our well-being and salvation. He redeemed us by the Blood of His Only-begotten Son; He more than repaired our loss in Adam by His gifts to us in Christ. Our natural will has indeed a hankering towards evil which Adam had not, but we have had gifts of grace which Adam had not, being made members of Him, God's well-beloved Son. We had power given us to "[p] trample upon the lion and the adder," and all the snares and assaults of the Evil one. God became more than our own Father by creation. He gave us in our Baptism habitual grace, the Presence of the Comforter; He gave us conti-

[o] Ps. lxviii. 19. [p] Ib. xci. 13.

nually, over and above, actual grace according to our needs. He gave us, as our inseparable companion, our own Guardian Angel, to "keep us in all our ways," and to "drive far from us all the snares of the Enemy." Jesus ever interceded for us. In our Confirmation, God the Holy Ghost gave us new gifts of strength: He continually drew us to Jesus and the Father; He continually asked for our love; He aided our prayers with His own "unutterable groanings;" there has not been a prayer, however poor, for spiritual graces, which God has not heard. He taught us and besought us to pray: He prayed us more than we prayed Him: He drew our young hearts to Him; He set before us a bright pure future of joy and peace and service; every childish sin He washed away, when we said to God the words which His Son had given us, "Forgive us our trespasses." When older, He increased His drawings: He gave us His own Body and Blood, to hallow us and unite us to Him. Our whole life, as far as we would admit of it, has been supernatural. Well may He say, "[q] What could have been done more to My vineyard, which I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" The mighty spiritual works which He has worked, or has been willing to work in us, have been greater than the works which He worked in Chorazin and Bethsaida. How should He not say to us, "[r] If the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes?"

[q] Is. v. 4. [r] St. Matt. xi. 21.

This then should be the especial grief as well for our own sins as for others, that they are contrary to the love of God. Then shall we gain a loving sorrow for sin; then shall we grieve that Jesus is so little loved; then will God give us a true zeal for souls; then will time seem to be lost when we are not praying to God, or working for God, or doing something for the glory of God; then will our prayers be animated with faith and love and hope, when God, on our prayers, brings home to our souls, how grievous sin is, as being against His love and honour and glory, how He loves the souls, which He has made and redeemed with His Precious Blood, how all those whom we see around us, those for whom we should pray, those who are every minute dying, are the objects of His love; how, if we pray, we are "[s] workers together with Him."

How can we think that we love God, if we are not anxious that others should love Him? How can we think that we believe sin to be the horrible thing which it is, if we are not anxious that others should cease to sin, that this dreadful reign of sin should be checked; if we go on indulging self, giving to the world and to appearances, what may be consecrated to God's service and the salvation of souls; if we employ what God has given us, in "[t] things which perish in the using," "[u] in a vain shew," and do not zealously promote works of piety, whereby souls may be saved? How can we think that we love God, if we will not pray earnestly, as with agony,—as we should, if we could save a drowning child of our own,—that God would save the souls, which, with us, He redeemed?

[s] 2 Cor. vi. 1. [t] Col. ii. 22. [u] Ps. xxxix. 6.

We should, many of us, scream loud enough, if a fire were kindled around those we love, and we saw them out of an upper window stretching out their hands towards us, and the fire mounting higher and higher, nearer and nearer, and we thought that our screams might still bring help. We should scream, many of us, loud enough, if a face which we loved were sinking for the last time under the water, and we thought that our cries would bring help to save them. But they are our brothers and sisters, who with us were redeemed by the Blood of our Redeemer, who were made members of Himself, whose condition should cry aloud to us, even if they are too lost to cry. We should not scream the less, though the child we loved lay asleep, and was insensible to its danger, while the fire was kindling around it. And what is our earthly fire to the fire of Hell? What is sinking under the waves, compared to sinking down the bottomless pit? And yet some yet living, or the saints of old, have seen by God's revelation, how souls who had cast aside as "[v]an unholy thing," "the Blood" by which they were redeemed, were cast down thither, one after another, heap upon heap.

The strong desire of the heart is a loud cry to the Heart of God. Then let us cry more devotedly than we ever did, let us pray with greater fervour of earnestness than we ever did, "Save them, Lord, save them, O most sweet, most loving Jesus! Let not Thy Blood have been shed for them in vain; save them with us, O most loving Jesus. Saviour of sinners, save them!"

[v] Heb. x. 29.

ADDRESS IX.

Necessity of Intercession.

To pray for others is an indispensable duty. It is a very grave part of our self-examination. It is a duty which we were, most of us, taught when we lisped our first prayers. As soon as we were taught to pray, as soon as we knew that there was a God to pray to, and that He heard prayers, we were taught not to pray for ourselves alone.

We should have felt it unloving then, not to have included others in our prayers. It was an instinct, on which our childish minds acted, as soon as it was put before us, to add, father, mother, brother, sister. Every childish duty, every childish prayer ought to have expanded with our growth. It is a graver thing, if a duty, impressed on us in our very earliest childhood, which became a part of ourselves, so that we could not even imagine saying our morning and evening prayers, without praying for those natural objects of our affection, remained stunted to its then measure. We were taught too, why our dear Lord bade us say, "our Father," not "my Father," that we prayed to Him, as the common Father of us all.

We cannot be Christians without intercessory

prayer. For we should be breaking a primary law of love, which our Lord has given us. He has hedged us in by His prayer which He has given us. We cannot say an "Our Father" without doing it, at least with our lips. We must have emptied our Blessed Lord's prayer of its meaning, before we can have ceased intercessory prayer. We ask in it for exactly the same gifts for others as for ourselves.

I fear that there is a very heartless way of saying our Lord's prayer, and so also of many of the common public prayers, which have been framed upon it, that people rather use one prayer in common, each praying for himself in it, than one common prayer, each for all. This is, of course, a great loss, as all unloving things are. For if five hundred people pray together, then, if, each time they say "Forgive us our trespasses," or "Give us this day our daily bread," or "Lead us not into temptation, but deliver us from evil," each prays for all those present, under the word, "us," then each will have had five hundred prayers for himself; for each, five hundred voices will have gone up to the Throne of God; for each, in those five hundred prayers, the Holy Ghost will have interceded with those unutterable Divine groanings; for each, those intercessions will have been united with the Perpetual Intercession of *the* Intercessor. And if any one has so prayed, he will have set to his account the love with which he so prayed, whatever others may have done. So that in all intercessory prayer there are these three things; 1) we shall have fulfilled so far a duty, commanded to us by Jesus; 2) we shall become sharers of the prayers of others; 3) we shall obtain grace for our own act of

love; according to that, "my prayer returned into my own bosom." But, however people may evade it in common prayer, it seems hard to think how they can use the Lord's Prayer for themselves alone, when they use it, as our Lord bids, in their private devotions. And in the public use of it, we cannot tie it down even to that particular congregation, with whom we pray. For those great words, which we have to take first into our mouths and hearts, "Hallowed be Thy Name, Thy Kingdom come, Thy Will be done in earth as it is in heaven," are manifestly coextensive with the whole world. They pray for the extension of the Church, and, which is one, for the conversion of the Heathen, of Jews, Turks, infidels, and heretics; they pray for the well-being of the Church, that Christ may indeed reign in the hearts of all those whom He has made members of Himself; that all hindrances to the coming of His Kingdom may be removed; that all may live as they believe; we ourselves lose ourselves in the deep compass of those three notes from the seven-stringed harp which make such beautiful music in the ears of God. We are taken out of ourselves into the society of Saints and Angels; we are borne along with the interests of Jesus throughout the world. We were taught that His Glory, the fulfilment of His Will, were to be the primary object of our prayer; that the Angel-like fulfilment of His Will in each was to occupy our thoughts and prayers, before we asked for any thing directly for ourselves; that we were to desire that His Name should be hallowed; that His Kingdom in the heart of men should be expanded and should grow, prior to all besides. His Glory, in the

fulfilment of His Blessed Will and salvation of mankind, came (we were taught by the very form of prayer which was put into our mouths, as our Lord's own teaching and bequest) before all besides, all of our own, except as we were included in it.

Again, when our Lord bids us "[a]pray for them, which despitefully use us and persecute us," it cannot but presuppose all the rest of intercessory prayer. He singles out those whom we should be most inclined to except, and, when removing the exception, confirms the universality of the duty of intercession. This became the habit of His disciples. Every thing, good or bad, became the occasion of intercessory prayer. "[b]Being reviled, we bless; being defamed, we entreat." What our Lord provided for in general, the Holy Ghost, Who was to teach those self-same things which He taught, bringing to the Apostles' remembrance whatever He had said, taught in more detail. "[c]I exhort that, first of all, supplications prayers intercessions and giving of thanks be made for all men; for kings and for all that are in authority;—for this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved and to come unto the knowledge of the truth." Here, besides, the duty of the universality of the prayer, we have the acceptableness of it. "It is good and acceptable in the sight of God our Saviour." How devotedly things ought to be done, of which we are told, that they are "good and acceptable" to Him! And besides this, we have the ground of that acceptableness, "Who will have all men to be saved and to come to the knowledge of the truth."

[a] St. Matt. v. 44. [b] 1 Cor. iv. 12, 13. [c] 1 Tim. ii. 1-4.

See how He admits us into a part of His own office. He has bequeathed to us a portion of His work to do. He has made us "fellow-workers with God." He has left part of "the travail of His Soul," to behold which is a part of His satisfaction, to be filled up by us, as St. Paul says of the afflictions, which He endured for the Gospel's sake, "[d]I fill up that which remaineth over of the afflictions of Christ in my flesh for His body's sake, which is the Church." He wrought our salvation Alone: He Alone atoned: He Alone gives grace; all creation, all creatures, the highest which He could form, could not give us one grace from themselves. For all grace is the direct creation of God the Holy Ghost. It is His creation for the heart alone. The heart is so God's own, that we all can indeed, by His grace, pray for His enlarged gifts for it; but God Alone can dwell in the heart. He so loves the heart, that He reserves it as His own prerogative, to pour grace into it; He admits us to a part of His office in asking Him for it: the last act of love in bestowing it He, for love of us, reserves to Himself. He seems, so to speak, jealous of it and His own relation to it. As we like to reserve to ourselves the special gift of some great token of our love to those whom we love, so this last final gift God keeps for Himself. It is good for us that we should receive and hold it from Him Alone; He makes it part of His loving relation, Alone to give grace to the soul, as He Alone can dwell in it.

We have from Him the grace, whereby to do any thing acceptable to Him: but still He has left us something to do with Him and for Him, through His

[d] Col. i. 24.

grace. "Not I," St. Paul said[e], "but the grace of God which is in me"; "not I," not my natural self, "not I," as if what I had received were mine own, or held of myself, and not of God only; "not I, but the grace of God," beginning, continuing, ending; yet that grace of God, where was it? where resided it? "the grace of God which was *in me*." All was of God, but it came, it energised, it put itself forth, was effectual, through man. Man was the conductor which brought the lightning of Divine grace down into the soul; man was the instrument, which grace attuned, upon which it played, and through which it brought others into harmony with itself.

2. But then too He not only commandeth intercessory prayer; He takes away the only forcible temptation against it. God's command ought to have been enough to remove temptation. For what He commands, His Wisdom will provide for, His Omnipotency will fulfil. Yet the one only temptation, which, in any loving heart, would have any force, is this, our own unworthiness. What are we, that we should ask for such a great thing, as the salvation of a soul, the checking of a sin, the conversion of a soul from Satan to God? We are compassed with infirmities; we have been ourselves, perhaps, once lepers as white as snow, with that horrid leprosy of sin: we see the marks and stains of it upon us: we are giving way to lesser sins ourselves, if not such as to cut off the grace of God from us, yet we fear, so as to clog our prayers: we fear that we are lukewarm ourselves; any how we are very dry; we do not obtain grace enough for ourselves; we do not pray enough for our-

[e] 1 Cor. xv. 10.

selves: we are not earnest enough about ourselves: we have something else to begin with. St. James says, "the effectual fervent prayer of a righteous man availeth much;" and *we are not* righteous, nor is our prayer fervent or effectual. It belongs to such as "[f] faithful Abraham" to intercede for the cities of the plain. Intercessory prayer belongs to saints, not to sinners.

Now it may be very true that we ought to be about something else *also*. And if we do God's bidding in this, He will the more give us grace for our other needs. But as for the temptation of its being useless for us to pray for others because we are unworthy to be heard, we are only making too much account of ourselves, if we feel it. It is but a wrong humility, which is real pride. God does not give what we ask for, for our unworthiness, but for the worthiness of Jesus. The Church ends every prayer, "through Jesus Christ our Lord," which is one with the fuller, "for the merits of Jesus Christ our Saviour." It teaches us to say, "We do not presume to come to this Thy table, trusting in in our own righteousness, but in Thy manifold and great mercies." "We be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences through Jesus Christ our Lord." So Daniel prayed through the Holy Ghost inspiring him, "[g] We do not present our supplications before Thee for our righteousness, but for Thy great mercies." And then too, it is not we alone who pray. "[h] The

[f] Gal. iii. 9. [g] Dan. ix. 18. [h] Rom. viii. 26, 27.

Spirit also helpeth our infirmities. For we know not what we should pray for as we ought; but the Spirit Itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the Mind of the Spirit, because He maketh intercession for the saints according to God." As then our Lord forbade His Apostles to take thought what they should speak, for "[i] it is not ye that speak, but the Spirit of your Father Who speaketh in you," so it may be said of us, in a manner, "It is not ye who pray, but the Spirit of your Father Who prayeth in you." We pray, as best we can: we know not what to ask for, as we ought: we pray in broken syllables or timid words or half-formed thoughts; but He Who made our hearts, knoweth what the Holy Ghost Who prayeth in us meaneth, "when He maketh intercession for the saints," and He is heard. For it is God Who speaketh with God, although in us, and what He saith is according to the mind of God. It is again "in the spirit" that the Apostle bids, "[k] pray always with all prayer and supplication." It is "with the Spirit" that he bids us "be filled" (and he would not bid us do what did not depend on ourselves to do), and so to "[l] speak to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." What an office for us, to make sweet music in the ears of God!

3. Another difficulty, I think, comes to some of us, as if some great effort was necessary to reach God. They think of God, as far away, in the Highest Heavens, in some place where Jesus is, high

[i] S. Matt. x. 20. [k] Eph. vi. 18. [l] Ib. v. 19.

above all Heavens, and so they go up and up in their thoughts and they send up their prayers, and they can scarce believe that such prayers as their's can go up on high. God seems to them as One Who had "covered Himself with a cloud, that our prayer should not pass through[m]." And yet prayer has no strain; least of all, of imagination. We pray in the midst of God. For "in Him we live and move and are." His Ear is ever near us. It is at our heart. The lowest whisper reaches it. It is open to the faintest velleity of the soul. What a great thing it is which is open to us, and at what small cost! God has laid it upon us as a duty, that we may not give way to sloth or unlovingness or self-deceit under some disguise of conscious unworthiness. It is often a gain, not to be able to help ourselves. It is like being plunged into water out of our depth, that we may learn to swim. We must strike out for our lives, that we sink not. But then there is an Almighty Arm under us. We must do every thing badly, in order to learn to do it well. You did not get impatient with yourselves in learning any accomplishment of this world, music or drawing or languages or composition; or, if you did, you found that it only made matters worse; and so you laid the impatience aside, perhaps out of a sense of duty in part, and partly because it did no good, but harm. God is very patient with us. If we brought on our own incapacity to pray by our own fault, He is only the more patient with us, and makes the more allowance for us, because it is not our own fault now, and we have difficulties, which we might have escaped, had we

[m] Lam. iii. 44.

been faithful and fixed, and been afraid to let other thoughts come in, when we were in His Presence; but which we cannot help now.

What have we to do with estimating the value of our prayers? As if we could keep a debtor and creditor account with God, and, if we thought our prayer earnest, then God was bound to do something in return for it; if otherwise, then little or nothing! O that weary endless round of self! shall we never be free from that sickening contemplation of self? Prayer is especially the province of faith. From first to last, it is inscrutable. It is part of that wondrous harmony, whereby He has bound up our free-will with His own Omnipotence. It is part of that love, whereby He would bind in one the work of the creature with His own Omnipotence! Men stumble at prayer, because they sever what God has united, the Will of God was the God-enabled will of man. What were the will of the highest seraph, that he should change the mind of the Author of all? But does the fire burn less mightily, because God has assigned it the fuel which it should convert into itself? Does the river sweep to the ocean less strongly, because God has appointed the channel for its tide? We are the fuel; the fire is the love of God: we are the channel; the tide is His perpetual flow of grace. Only let us be persuaded, that it is God's voice in us. Only remember we, that our Dear Lord has pledged His own Almighty word, "Ask, and ye shall receive!" We spoil and defeat our prayers by thinking of ourselves. Apart from the waste of time, in which unknown graces might be won, we are forgetting the All-prevailing Intercession of Christ at

God's Right Hand, the Intercession of God the Holy Ghost in us, in the thought of our miserable selves. God's command is, Pray! This is our's: the rest is His. Be we the tiniest wheel in the wondrous compass of the creation, He has assigned us our place. We have no imagination to measure the profuse munificence of our God. Only, since He has said, "Ask, and ye shall receive," we know that we cannot ask things according to His Will, without receiving. Every petition, which is put into our mouth, is a treasure of grace to us. We have admired the marvellous imagination of Eastern tales, how the touch of a common household instrument at once unlocked all inconceivable treasures of lustrous beauty and wealth. Faint image of the omnipotence of prayer! For it is gifted by God with power over Himself; it unlocks all the treasures of His grace and love. The doors of heaven fly open at His word, to receive the penitent stricken soul, or to pour down graces upon us. Every prayer may gain a grace. How differently would the Litany sound in our hearts, if we had more faith in the rich profusion of God's love. As many prayers, as there are, so many graces we might obtain. But our comfort is this, that we must do it. His love and His commands have bound us. Say we the words, "Forgive us our trespasses, lead us not into temptation, Deliver us from evil," and leave the rest to Jesus! O that we could, more and more, go forth out of ourselves and go to Jesus! He will not defeat His own end. He will not let His own word fall to the ground. We have done His bidding, in what poor miserable way we could.

The Omnipotence of His love will accomplish the rest.

Only, then, do we what we can. God Himself wishes to hear us. He wishes to give, more than we to pray. It is His own plan, which He has given to us, in part, to carry out. It is not for ourselves that we are asking: it is for God. They are His interests more directly than our's, and our's because they are His. He is waiting to be gracious to those souls. He longs to give Himself to them. But it is part of His love, that He would give us inestimable things, even the salvation of souls, on our asking. Our prayers which He will inspire, are part of the plan of His eternal predestination for the souls, for whom He puts it into our heart to pray. We are, in praying, only fulfilling a purpose of His love. It is, as when a king, wishing to forgive a rebel, suggests to one of his friends or trusted advisers, to ask for his life. When God puts it into our hearts to pray, He is admitting us into the near relationship of friends to Him. He might have contrived other ways, but they did not satisfy His love. Nothing would satisfy Him, Who "arranges the services of Angels and men in a wonderful order," but to employ His creatures, as far as they could be employed, and associate them with Himself. Think we then nothing of ourselves. If we could feel but as that organ which peals forth the praises of God, yet yields no note, but as it is attuned and as those notes of joy are elicited from it, then we should indeed pray as God wills, then God would thank us, that we had done what He longed for us to do, and had been the last link in the salvation of the soul which He longed to save.

Set we the value of souls before us, how God, Father Son and Holy Ghost love them, ourselves included; how sin dishonours God; what a misery it is in His creation; how souls are perishing every day; how they are for ever losing God; and how God wills that our prayers should coöperate to their salvation. "[n]Hath He said, and shall He not do it?" He has said "Ask, and ye shall receive; that your joy may be full." "Ask;" so ye shall have part in the Saviour's joy "over each sinner that repenteth," and, in helping to save the souls of others, shall the more save your own. So in the Heavenly court shall our Saviour say to His friends the Holy Angels, "This and that soul has he and she, and she, and she, (naming you) won for Me;" so shall we together rejoice before Him, Who redeemed us together, has together called us, hath together given us perseverance to the end, and will together glorify us.

[n] Num. xxiii. 19.

ADDRESS X.

Helps for keeping up intercession.

We have seen and felt that, if we would pray as Christians, we must pray for others, that we cannot rightly say the public prayers, or use our Dear Lord's own prayer without it. In joining this Company we took, each our part, in carrying on those intercessions further, and that, for one particular class of souls the most necessitous, those who seldom pray for themselves, the souls which need conversion. The necessity of additional prayer was borne in upon the Foundress' soul some one and twenty years ago, through the dreadful sounds and words which went up to heaven against those who used them, in the midnight or early morning hours of a great town, where she lay sleepless. She set herself at once to unite others in this plan, by which no second should pass, so long as this Company should by God's mercy continue, without its own prayer for sinners. And seeing the difficulty of all continuous effort, she did much to prevent monotony by those nine offices or characters, under which, united with the nine choirs in heaven, as the lot may fall in each month, we pray to Almighty God. But as monotony is al-

ways a great difficulty in devotion, I would, on this occasion, suggest some ways, by which we may vary the devotion, so as to come fresher to it, remembering always that all perseverance in every thing, and so in prayer too, is the gift of God the Holy Ghost; and that from Him, Who is the Advocate Who prays in us, Who makes our prayers acceptable, we must obtain the grace of persevering prayer. "[a] If ye, being evil, give good gifts unto your children," our Lord says, "much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Him then let us ever ask, at the beginning of these prayers, that we may make intercession according to the Mind of God.

The chief object of the Association, as you know, is for the conversion of sinners. Special intercessions (not strictly or not at all coming under this head) have been allowed, because members of "the Company of the love of Jesus," must have a special claim on each other's love, and on each other's prayers. And God has heard some of these prayers marvellously and by a spiritual miracle. But the chief object of the Association lies beyond them, as it was also antecedent to them. That chief object is, the restoration of God's grace to those who have lost it; or the gift of grace, such as it is in Christ, to those who never had it, as the Jews Heathen or Mohammedans; or, (one may surely add) that those in danger of losing it may be kept in it.

Now these objects may be promoted in so many different ways, that one might almost say that there is no end of the variety of them; and those ways

[a] St. Matt. vii. 11.

might be combined together or taken separately; and each would pray best, as they themselves were drawn by God the Holy Ghost to pray.

Only one class one would wish always to remember, "those who are to die in the next twenty-four hours," and to pray for all of these, as to whom it is possible that they should be saved, because to-morrow it will be too late to pray for *them*. The secret of those last moments no one knows on earth; not those nearest to them. A whole world of life goes on, after they have ceased to be able to express any thing. Men call powerlessness of expression being "insensible." Such creatures of sense are we, that, in despite of known and repeated experiences to the contrary, in which those, who were reputed to be insensible, have, on recovery, shewn that they knew all which went on around them, we still go on taking it for granted, that, when the soul is withdrawn into itself, it is gone. And so we ante-date the close of the trial, and, since so few comparatively pray for the departed, the living often lose the prayers they desire at that last decisive moment; and survivors do not pray for the living, for fear they should be praying for the departed. One often hears, after long silence, some broken half-framed words of prayer. What an amount of prayer may they not be the indication of! what concentrated prayer may there not have been, condensing into a brief time years of common-place prayer! Who knows whether, in that death-struggle, all the sins of a life may not be brought before the soul, to be repented of for the love of God, so that the soul should be washed anew in the Blood of Jesus? Who knows whether that fixed gaze, which we often

see towards death, is not a pleading for mercy? Satan is very busy about death-beds; it is his last chance with "[b]the lawful captive," who has sold himself by his sins and been led captive by his lusts. Will he be delivered? If, by the grace of God, he repents, for the love of God, that he offended God, if he renounces his sins for ever, Jesus has the victory. That soul is saved. Jesus' love for souls will not let one think, that He who gave such grace to the robber at His side after his blasphemy, will part at that last hour with one soul, the price of His Blood, if even now it will turn to Him. It hangs on the balance, whether his soul be for ever with the angels or the devils. God may have appointed you to be His instrument of mercy for that soul. Your prayers may help it. I do not believe that God will part with any soul, unless it have said to Him face to face, "On Thine own terms, I will not have Thee." To become as devils, there must be the wilful rejection of God, such as the devils used. There is so much patient, almost sacramental suffering among the poor, among those whom men call outcasts, whom we neglect, who, perhaps not through their own fault, have not heard the Name of Jesus. That still, often uncomplaining, suffering must have been God's unknown, unperceived grace. Now God is waiting to be gracious to that soul. I doubt not that much mercy is shewn in that last hour, although I should expect it least for those, who delayed repentance to that hour. For their's was a continued present rejection of God.

Then another class, for whom it is very healthful to pray, for whom our prayers are likely to be at once

[b] Is. xlix. 24.

earnest and humble, are they, who are under the same temptations, by which we have been or are tempted, whether they or we have fallen by them or no; but especially perhaps for those who have fallen. For such prayers keep in our memory our past sins and temptations—not vividly or in detail, for so we might be tempted to that horrible consent to them in mind again, but—that we have sinned in such and such ways, and that it has been of God's grace and mercy alone, that we have not done worse. Who should say, from what we have not been saved by want of opportunity, or by ignorance of sin, or of the ways of sin? Who can think, what they might not have fallen into, had they been under the circumstances of the poor? Such prayer may gain grace and deeper repentance for ourselves. Humble intercession is most likely to be heard at the Throne of grace. "God be merciful to me a sinner," was given us by Jesus, as a pattern of acceptable prayer. "God be merciful to *us*, miserable sinners," is the prayer of the Litany formed upon it. Such prayers have deep sympathy. They call out sympathy to *those*, to whom, if we were not like, it was of God's great mercy; to whom if we are not like, it is of God's great mercy still; to whom, if we were like, it is of God's yet more outstretched mercy, that we are not now like. Such prayers are full of the love of God. In us too they maintain that indispensable condition of spiritual progress, nay often of perseverance itself, a loving sorrow for forgiven sin. They are likely to be specially heard by Him Who speaketh of Himself, as "[c]He Who dwelleth in the high and holy place, with him also who is of a con-

[c] Is. lvii. 15.

trite and humble spirit," and "[d] who forgetteth not the cry of the humble." They would also help much to mould our habitual prayers, and gain us great grace through them.

At another time we might pray for those who have the temptations which we have not, and which God has spared us. And this too might be a prayer of humility and love. For it is obvious to think that, having failed as we have, wherein we have been tempted, we should have failed in those other temptations *too*, if God had not kept them from us. It would be the very contrary to the Pharisee's prayer, "God, I thank Thee, that I am not as other men." It is to own that we should have been as other men, had we had the temptations which those others had.

Such are for instance, in comparison I suppose with most of us, the wealthy in this city or in other cities, who, we know, are in special peril of losing their souls, that they may rather so "make friends of the mammon of unrighteousness," that they may be "received into everlasting habitations."

What a life of temptation their's must be. What a life from their earliest childhood! The life of Dives from infancy! To have been ever fenced out from suffering (as far as it was possible), to have been lapped in luxury and pomp; to have been ever waited on; to have had no wish, which was not forestalled; to have had no future to provide for, no necessary work to do; to have been exempted from the blessing of Adam's chastening, "In the sweat of thy brow thou shalt eat bread;" to have had nothing to look on to, save that unhappy self-indulgence; "[e] to-mor-

[d] Ps. ix. 12. [e] Is. lvi. 12.

row shall be as this day, and much more abundant." How unlike our Lord's lot! nothing in common with it; no mention of them by our Lord, except by a warning woe!

But their temptation is as nothing, compared to *their's* who, in our wealthy land, as it is called, "make" their money; who create it, so to speak, create what, to save their souls, they must at least in some measure part with. What a contradictory life! Their very profession bids them accumulate wealth; it is carried on more efficiently with greater means; luxury is the solace of their cares. God bids them to give abundantly out of their abundance, and to impoverish themselves comparatively for love of Jesus in His poor. What a grace of God must be needed, that they should not fall down and worship the god, "[f] which their own fingers have made." We *do* know of the rich man, Joseph of Arimathæa. Yet so strange was it, that it was singled out in prophecy, as one of the paradoxes of our Lord's supernatural history, that He "[g] Whom man despised" should be "[h] with the rich in his death." We know that, in the early years of the Gospel, "[i] not many mighty, not many noble were called." But that God had given them the poor, to have mercy upon, how should they be saved? And yet what might they not do for God's glory! what abundant thanksgiving to God might they not occasion! What numbers of orphans might they not rescue from misery and degradation! What missions might they not support, even if they should not themselves be called to be missionaries, to give up this

[f] Is. ii. 8. [g] Ib. xlix. 7, liii. 3, Ps. xxii. 6. [h] Is. liii. 9.
[i] 1 Cor. i. 26.

world for the next! The blindness of the rich to their true interests is one of the most appalling blindnesses of this poor blind world. What pearls of great price might they not buy for their heavenly crown! How they might make God their debtor! We confess to God, that we are, as dogs, not "worthy to gather up the crumbs which fall from" our Master's "table." O if the rich would but take as much care of Jesus, as they do of their horses and their dogs! It might make saints of them. We remember how John the Almoner became a saint. We do the rich great mischief by flattering them, by accounting much of those little doles, of which they should be ashamed. I have never preached a sermon to the rich on almsgiving, but I have felt afraid, lest I should occasion them to sin against light. We are so inured to our little gifts out of our large revenues; not "of our little, gladly to give of that little[k]," but out of an abundance to give but little! And yet there are such crowns hovering over the heads of the rich, which they might gain, which are ready for them. There is our Lord ready to say to them, "Ye have done it unto Me," and they do not do it; He has said, "[l] I will repay," and they give Him nothing to repay. He has promised the hundred-fold, and they prefer their six per cent, if they can get it. He has provided the hundred fold for charity; and they prefer their six per cent to be spent on things of time "which perish in the using." And yet they might do so much good to souls! Well! preaching cannot teach them; for God preaches to them in His Word, which they profess to

[k] Tobit iv. See Communion Service, 2 Cor. ix.

[l] St. Luke x. 35, Prov. xix. 17.

acknowledge; and they hearken not. There is nothing left, but prayer. One day in a week would be well spent in prayer for the conversion of rich people; if only we thank God, that He has exempted us from their temptations, and look well to ourselves, that, being exempt from their temptations, we are not acting as badly with our lesser temptations, and are not making idols of our comforts, as they of their wealth.

Then, again, the fashionable. They too have been taught from their cradles, to live for this world. Alas! as if the world had not attraction enough of its own, without people being taught to love it! And yet, what else is the one lesson which underlies all the education of almost all the daughters of at least our fashionable classes, of those who are to be the future mothers of our aristocracy, who are to form the characters of their children in this world? Wherein should all this education for this world end, except in perishing with the world? And yet the conversion of the rich and great has always been a subject of interest with the Church[m]. For, although all souls are of equal value in God's sight, the conversion of those who have position in this world may spread wider towards the conversion of the world. It were a charity to pray God, to teach those so mistaught the nothingness of all passing things, that all below is but vanity, that God taught this to one to whom He had given the world to possess, and wisdom to invent fresh delights in it[n]; and then to pray that He would give them some taste of the sweetness of things eternal.

[m] See S. Aug. Conf. viii. 4. [n] Solomon, Ecclesiastes.

Then the intellectual! Every gift of God has its own special temptations, and intellect has temptations, more like those of Satan than of mankind. Others forget God, ignore God, steal away from Him, rob Him of their hearts, and give them to the world. But they do not come face to face with Him. The temptation of intellect is to measure itself against God, to criticise God, to dispute His Being, to dethrone Him in His creation, to set up His laws against Himself, to question His Providence, to doubt His Wisdom, to pull to pieces His revelation, to mend it for Him, to make conditions with Him, on what terms it will acknowledge Him, to require Him to abdicate His absolute sovereignty, to set up an idol in His room; to re-create their Creator, instead of being "re-created by Him in Christ Jesus." And yet withal they often mean, poor things, nothing less. They have got loose from the old beliefs in God; they have lost all knowledge of things supernatural, nay, even of their own eternal existence. Yet some of them have gifts, which might be used to the great glory of God, if they would but cease to measure by their own created Intelligence the Mind of the Uncreated, which conceived their's, and of which their's is a little spark. These, and especially at the Universities, where intellect has often not yet taken its side,—either to be willingly beneath God or to be against Him,—would be a special subject of prayer, that they might find their wisdom in Uncreated Wisdom and their knowledge from the Omniscient.

The happiest objects of intercession are those, whose outward lot is most like our Lord's, to whom

the Gospel especially belongs, who, if they do not belong to it, we are ourselves most eminently in fault,—the poor. These are the great dowry of the Church; here are the great multitude of the redeemed; here is the largest choice for grace to work upon; here are the simplest and truest hearts. God has marked them for His own. If they do not belong to Him, it seems a violence to nature almost, as well as grace. Here are most candidates for Angelic thrones; here are most unspoiled hearts, for God, Who is Love, to reign in. Only, when we pray for them, let us pray with great reverence, as for our superiors, in patience, in meekness, in long-suffering, in forbearance, in submission to and conformity with the Will of God! Let us pray that God would sanctify their sufferings by the Sufferings of Jesus, and make them wholly His.

Others might add other classes, or they might select out of these classes, those to whom they themselves are drawn; and thus the week might be distributed, so as to pray especially for some class every day.

Or, again, we might pray for God's blessing on the instrumentality of others, as for missions, religious schools, preachers, the efforts of the religious who have given themselves wholly to God (as in this Society), that God would convert people through them. There might be less of self, in praying that God would convert souls through the instrumentality of others. Our zeal for their conversion might be the purer from all vain-glory.

Or, we might pray God to bring to nought the counsels of those who are knowingly against the truth.

It would take away from us much unlove, and be a great source of deepened love to us, if we look on all who oppose the truth as under grievous loss, (as we know they are,) and if we prayed for them instead of censuring them.

Or, we might leave to God's Wisdom the persons to be converted, and pray for those, who are the nearest to accepting the grace of God; or who, He knows, will accept it; or we might pray for those who (He knows, leaving it still to Him) would gain greater glory to Him if they were converted, and the like. Only let the glory of God in the salvation of souls be our one object, and He will hear us as He knows best. But let us not distract ourselves by the multiplicity of our objects. Simplicity is a great help in devotion.

And as in the objects, so in the language of our prayers. God does not need our words. We waste ourselves often, in casting about for words. We think it becoming to pray in good set words. We are afraid of irreverence in stammering out our broken thoughts. It is well to be afraid of irreverence. But there is more fear of irreverence in thinking about ourselves at all. One thing we should desire, the glory of God in the salvation of souls. Our Lord taught us in His great prayer of resignation, that the deepest prayer may consist in saying the same words. How short are the words of His own prayers on the Cross! Yet the Psalmist says in His Person, "[o] I am (all) prayer." They were but short outward utterances, gushing forth from the Fountain of love, His full Heart, full and overflowing with love for us, sinners. If we

[o] Ps. cix. 4.

have but the picture of those for whose conversion we pray, before our mind; and then our whole prayer is but one voiceless commendation of them to the love of Jesus; one long-drawn "Lord, have mercy, mercy, mercy;" like the dying away of soft pathetic music on the ear, we shall very likely have prayed more deeply, than by the use of any words. Words are needed to instruct ourselves as to our wants, or, in the Church's long intercessions, to teach us for whom we ought to pray, not for God.

We joined this Company, in order to increase our own intercessions, and to gain greater glory to God; and, perhaps, to vent our own desires that the great misery of this sinful world, sin, might be diminished, and because we hoped to contribute more to this by such united prayer. And as far as the Association is concerned, we have fulfilled our own obligations, when we have prayed for the conversion of sinners during the time for which we have undertaken to pray for them. This we should esteem one of the most sacred duties of our lives, that, if we are able to undertake any special time, we should not be wanting to it, lest through us the chain of perpetual prayer should be broken. In cases of most absolute necessity, we might carry on a mental prayer together with the absolute imperative obligation, and perhaps our Guardian Angel would fill in the break. Only, nothing but the most imperative duty, something which it would be absolute undoubted sin to neglect, must constrain us (if it does constrain us) to miss any one fulfilment of the obligation, which we have undertaken. It is in itself no such great matter to which we have pledged ourselves, that we should

think it any vainglory to own it, if necessary to keep us free from interruption. It would be making too much of our poor prayers, to think so.

But this fulfilment of our own office should not be enough for us. Intercession should spread through our lives, so as to become part of our being. When we have an interval in our occupations, when we are kept waiting, when we are held in necessary idleness, being with others yet having nothing special to do ourselves, when we are walking, when we cannot sleep by night, intercession should be the passion of our hearts. What matters to us all the news of the world, except as events advance, if they do, the glory of God? We should read a paper, if we do read one, interceding for those about whom they write, or, if they write amiss, for themselves. But, as for many of those things about which the so-called religious world is so busy, it seems to me greater, more delusive, "Vanity fair," than the world itself. It is more like children with their toys, than the outward expression of the inward life; as if the glory of God and the salvation of souls was promoted by the use of a stole the more, worn by some "crucifer," that this were an event to chronicle! Externals too may be for the glory of God; symbolic beauty may raise our thoughts upwards to Him Whose Beauty it symbolises. But to make much of the increased use of those outward things, as if they were any indication of the progress of the cause of God among us, it would end in what the adversaries of the truths which they symbolise, denounce them for, the forgetting of the intense reality of our existence, of the inward growth of God's reign in our hearts, the one-

ness with God, which is the end of all His revelation and of His sacraments, the salvation of souls, for which He became Man and put His Holy Spirit within us, in some outward accidents of worship. It is an evil to look out for signs, to speak of success here and success there. If it were success, one could only say, "Thanks be to God." It would even then be what our Lord forbade us to attend to, when they say "lo Christ here, and lo Christ there;" but He said "the kingdom of God is within you."

"[p] In the multitude of words there wanteth not sin." People plan, boast, speak of what they should do or should not do, if they were this or that Bishop, or if they could direct, in fact, the whole bench of Bishops, or they speculate about political or religious parties or persons; what does it all end in? I fear we might sum it all in one word,—uncharitableness.

Let *us* cherish the inward life, let *us* make prayer more the end of our lives. There are plenty of persons, to theorise, plan, scheme, criticise! Let *us* look to ourselves and to our prayers. Let us look back to our own prayers formerly, and, if we find that our intercessions have been poor and infrequent, let us pray our Lord to "pour out upon us the Spirit of grace and supplication," and be diligent to use that grace, and let it spread over our lives.

O, what a joyous reunion it will be, to see the souls, unknown to us probably in the flesh, whom our prayers shall have won to God! What a joyful surprise in the Great Day! O what an endless source of joy! oh what a jubilee of praise! O what sweetness of smiles, what overflowing congratulations, what

[p] Prov. x. 19.

gladness, to see those who were once degraded in the world, through our prayers, on higher thrones than we! Oh what wonderful sight of the grace of God, and, above all, oh that sweet look of love from our Dear Lord, saying, "Yes! these pearls of My crown you have won for Me!" Here we know only of a result here or there; but we have God's infallible word, that such prayers are heard. Better not to know how they are heard. We can have no vain-glory. We can only tell, that our prayers are very poor, very unworthy to be heard, and the poorer we believe them to be, the more likely they are to be heard; but, we have God's own word; He, Who is the Truth, has said, they will be heard. They will be heard, not according to the poverty of our desires but according to the love of the Great Lover of souls, Who associates us with His availing Intercession, to do, in our measure, upon earth, which He makes efficacious by His merits, and by the yearnings of His Spirit, Whom He hath given us. To Him be glory for ever and ever. Amen.

ADDRESS XI.

The Prayers for departed Companions of the Society of the Love of Jesus.

THERE is yet a subject of the prayers of the Society, which, although not part of the original design, nor essential to it (for those may pray for the living who have not yet learned the comfort of prayer for the departed), yet are engrafted into it, are a very tender touching part of it. They grow out of it by way of nature, as Companions of the Love of Jesus were removed from us; for, unless there were, in the Word of God, an absolute prohibition of prayer for the departed, how should we go on praying for those whom we love until they were out of sight, and then cease on the instant, as if "out of sight, out of mind" were a Christian duty? How should we not rather follow the soul to the Eternal Throne, with the Apostle's prayer (as seems probable, for the *departed* Epaphroditus) "[a]the Lord grant that he may find mercy of the Lord in that Day?" But we have no doubt that we *may* pray. For the whole Church so prayed, much nearer to the time when the beloved disciple left this earth, than many of us are to the early memories of our fathers. And however, in

[a] 2 Tim. i. 18.

evil days, the public and ritual use of those prayers was laid aside in the Church of England, yet even a Court of Ecclesiastical law formally decided their lawfulness, according to the doctrine and discipline of the Church of England, and the departed are but indistinctly yet *are* included in our Eucharistic prayer, "by the merits and Death of Thy Son Jesus Christ and through faith in His Blood, we and *all Thy whole Church* may obtain remission of our sins and all other benefits of His Passion."

I say this, in case any should be afraid so to pray. But since it is lawful, what an unspeakable priviledge! It is so cold a thought that we have for the time no more to do with those who loved us here, and whom we loved, that it must needs, on that ground alone, be false, because it is so contrary to love. And yet much more, since the Church has always prayed for the departed from the very first! It belongs to the Communion of Saints, that they, in the attainment of certain salvation and incapable of a thought other than according to the mind of God and filled with His Love, shall pray and long for us, who are still on the stormy sea of this world, our salvation still unsecured: and that we, on our side, should pray for such things, as God in His Goodness wills to bestow upon them. But what things? It would not matter to us, if we knew not "what things." We might leave them safely in God's Hand, committing it to Him to do for them more than we can ask or think. And yet one of the earliest thoughts of the intermediate state was that it was a preparation to "[b] contain God." Think we,

[b] "Capere Deum." St. Iren.

what God is, absolutely holy, undefiled, "of purer eyes than to behold iniquity,[c]" into Whose Presence "nothing that defileth can enter,[d]" "a consuming Fire,[e]" Which must consume all rust or dross which could cleave to the soul. A soul, which has any spot of sin, could not endure itself in the brightness of that Almighty Presence. It was shewn in vision in the early Church, how one, who, when else ready for Martyrdom, had one little grudge about the admission of another to Holy Communion (and in the abstract he was in the right) could not endure himself in Heaven. That one little grudge was a black spot in his heart, with which he could not be in heaven. It was to be effaced, before Martyrdom should transmit him to his Lord[f]. And we part hence, with our old habits ingrained in us; thoughts, which are the spectres of past sins, coming to us unbidden; our besetting sins, still unextirpated, even if by God's grace they do not gain the mastery over us; our prayers distracted, dry, often tepid. What are we, that we are, all at once, to behold God, for Whom we have most of us so little longed? True! God might, in an instant, if it seemed good to Him, cleanse the soul, in the twinkling of an eye. But who has told us that He will? The souls of those, who are departed

[c] Hab. i. 13. [d] Rev. xxi. 27. [e] Deut. iv. 24, Heb. xii. 29.

[f] See S. Cyprian's Epistle lxxviii p. 311 note c. Oxf. Tr. There is a like history, in the middle ages, of a Bishop, who, in vision, saw his predecessors on thrones in glory, and a vacant throne, which he advanced to occupy. When motioned back, he saw a black spot in his heart. He was told that on a fixed day he should return. The black spot was some ill-will towards a city, which had despised his authority. He forgave them and died on the day named.

hence in the grace of God, are in unconceivable bliss, a bliss, to which every spiritual bliss in this life is joylessness. Conceive, what bliss to know that in all that boundless Eternity they shall for ever see God! And they know what Eternity is! Time has been put aside with the mortal clay; they live years in moments; they live already the life of spirits, and in Jesus, as their Judge, they have seen God. Whether the Judgement be longer or shorter, we know not: one should have thought that St. Paul's description of the burning of the "[g] wood hay and stubble" of those, who, upon the One Foundation Which is Christ, build worthless works yet not only such works as are worthless, implied a prolonged Judgement. But whether longer or shorter, the souls of the saved must not only have seen Jesus, and His loving, even though reproachful Eye, but must have seen in It all that ineffable love of God. They must know what it is to behold God. Although not fully (for they will have seen the Godhead only through the veil of the Humanity of Jesus), they will have seen That Light, which on earth eye cannot see and live. They will have been immersed into the Ocean of joy; they will have adored Jesus face to face. "What eye hath not seen nor ear heard, nor heart of man conceived," and could not see or hear here and live, they will have seen and heard, and have not conceived only but have known the transcendent beauty and glory and majesty and Divinity of Jesus. They will have known "what Jesus 'tis to love," as saints too cannot know in this life. What if the further sight be delayed? What if they know, that it is through

[g] 1 Cor. iii. 11-15.

their own inadequate sorrow for any grievous forgiven sins, or for their cleaving to things temporal, or for their own lack of thirsting to behold the living God, while in this life, or for tepidity, or sloth, that that Beatific Vision is delayed? They know with absolute certainty that it is delayed only, that they shall behold the All-Holy Trinity for ever. It must be a suffering pining, longing, yet consoled by that absolute certainty.

Then too they cannot sin. O joy of joys! joy, above all other joys! joy, beyond that of seeing the Face of God Himself, Father Son and Holy Ghost; joy, without which to see the Face of God would be utter misery, as it was to Satan, that the will, fixed and motionless, adhering immoveably to the Will of God, and beating with one pulse with the pulses of the Divine Heart, cannot, by the very faintest motion of impulse, look away for one twinkling of an eye from the Adorable Will of God. Temptation itself, soliciting the will from without, will have ceased then. O victory of victories, victory complete! All the old slough fallen away for ever! all, even temptation gone! The last was, when the soul was about to leave the body; the soul wonders how it ever could have been tempted. It cannot will any thing except the All-Holy Will of God. The thought of such bliss is enough to take us out of ourselves. One wonders, whether a loving soul may not at times have left the body, for the transport of such a thought. O Fire of love, what must Thou be, so to absorb us into Thyself!

But the absence of the capability of sinning is itself not all. There are the continual inundating graces

and consolations and influences of the good-pleasure of God. To those who have felt them here, it is like being already out of the body, except that the weakness of the body makes itself mostly felt. But St. Paul says, "[h] Whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth." There, there is no body to fatigue, no consciousness that the soul will have again to fall back into its wonted state, no possibility of distractions darting in. For this is its one state, to long for the sight of God, whenever it shall be His Good Pleasure that the soul should see Him, and not one moment sooner. There can be no impatience there, no anticipation of God's Will; no faintest wish that it should be other than it is; no wish to know even what it is, further than it feels. It is a silent peaceful land of expectation.

But then there is the other side, in reference to which we pray. The soul, in the particular judgement, has seen itself, unveiled in the light of truth. Every excuse which it ever made for itself has fallen off. It has seen in the Face of Jesus, what one the slightest venial sin would be. It would mar heaven! And then, its own! Sustained by its Judge, it has beheld them all, the poorness of its penitences, the nothing of its self-revenges[i], the little genuine sorrow for the love of God, that it has displeased Him, and so it shrank back, feeling itself unworthy to approach Him. It cannot wish to be in His Presence, Which it feels itself unfit to enter.

And yet it must be an untold, inconceivable suffering, that this period might have been abridged, that

[h] 2 Cor. xii. 2. [i] Ib. vii. 11.

it might at once have entered into the joy of its Lord, had it kept from such or such sins, or had it, like S. Mary Magdalene, that great noble penitent, grieved all its life that it had offended Him. Strong burning love melts out all the dross. Had we the penitent robber's penitence and the robber's faith, to us our Lord would say, "To-day shalt thou be with Me."

Then too how poor our longing for God! How poor our desire to be for ever free from sin! We are content with the weary round of this life, not only that we may (if indeed we can) obtain more glory to God, at least by our prayers for our fellow-sinners. We are content with it, not only because we do not feel ourselves as yet fit to behold God, not because we wish to have some more victories, to become more Deiform, but because we are inured to life. We do not mostly long to see God; and so, when the time comes, it is not fitting for us to be admitted at once to that Beatific Vision which we have here so little longed to behold.

But whatever the past has been, whatever the hindrance may be, those souls can do nothing to undo it. The time of probation is over; and, where there is no peril of forfeiting grace, there is no opportunity of gaining by grace. The disembodied soul can do no act to please God, whereby it may abridge its exile from God. It has but to wait in silence. O how it must long that it had not so sinned, or that it had repented more zealously of its sins! And how purifying that burning longing for God must be, that inextinguishable thirst, and yet that meek patience! We cannot, in this flesh, in which we have so little longed for God, imagine what that strong impulse

must be, with which the soul is borne towards God; what that suffering of temporary "loss" must be, when all distractions of this world are removed; when it has only one fixed motionless thought, "When shall I be admitted to behold God? When shall I be admitted to praise and adore Him face to face? When shall I again see Jesus, not as my Judge any more, but to thank Him and bless Him for all His love for me, that He has redeemed me? When shall I be admitted to join in those blissful Halleluiahs?" But we do know, what it is to be separated by death from those whom we loved as our own souls: we know how it is like death itself; we did not know, how we should live through it. But now it is no question of dying. "Death," we thought, when we had lost those whom we deeply love, "would rejoin us to those whom we love." What must it be to long, again to behold Jesus, with all that longing which the sight of His forgiving love must have inspired, and yet to have it for a while delayed? The soul has seen Jesus, it knows what it is to see Jesus, and it sees Him no more. It is not as with those whom He left here in the flesh. They gained unimaginably by their loss. The love of the beloved Disciple, the love of His Virgin-Mother, their conformity to the will of God, must have been so intensified during those 30 or 70 years of absence. *There*, there is nothing to gain, because there is nothing which could be lost. In silence they wait for their perfected redemption.

And yet, although I have, in illustration, compared the longing for those, whom we have loved as our own souls here and have parted with out of sight, the comparison is as nothing. God gave them

to us to love; He gave us our pure love; yet they were not the end of our being, but God Alone, Who made us for Himself. Towards Him, Whom now it feels to be the one end of it's being, the soul is borne; for Him it pines; it feels itself separate from Him, not, as even here, because God has some work for us on earth to do, some grace to gain, not by time, but by its unfitness. It longs to divest itself of *that*, whatever it be, which keeps it away from God. If it were in the flesh, what would it not do? It might even die through the vehemence of its grace-inworked longings, and through the vehemence of its cleansed desires, might be freed wholly and at once from every stain which clave to it, and be admitted at once to the sight of God. Now it is powerless! And yet it's longing is undistracted. Here, in the deepest sorrow, which does not dethrone reason itself, there is duty to be done, and joy in fulfilled duty, and variations of day and night, and distractions of the body and it's needs; *there* it is one fixed gaze towards Him, the sole End of its being, its sole contentment. "[k]The eyes" of the soul "fail with looking upward;" but it may not see Him. What an unspeakable solace it were, to be able even by one second to hasten that time! Yet it cannot!

But we (so the Church has ever thought) may hasten it. The love of the departed avails for us, in gaining grace for us in this our perilous voyage, where there are so many shipwrecks, even, as it seems, within sight of the last haven of rest. Our prayers avail for them to abridge the time of their waiting. So would God perpetuate Divine love be-

[k] Is. xxxviii. 14.

yond the grave; so would He, in the Communion of Saints, provide that "[l]they, without us, should not be made perfect;" that they who have attained, should be yet indebted to our love, while we are yet more indebted to their love. For they are in certain possession of the bliss of eternity, even though its fruition is for a time delayed; we are still tossed upon this boisterous sea, where so many around us are alas! for ever shipwrecked, and where He Alone, Whom they pray, can bring us safe to the shore.

Let us then fearlessly follow the triumph of those conquerors, to whom God has given the victory over the devil the world and the flesh. The victory is complete. "[m]They rest from their labours, and their works do follow them." If we could have the whole world and all its glories, would we not thankfully exchange it for their incapability of displeasing God by any the slightest emotion of their will? They are carrying on those prayers for sinners, which they offered so fervently on earth. As the strife thickens on earth, the number of the Church's intercessors increases in heaven. The portion of the Church in heaven is, oh how manifold more than the Church on earth. Yet we have an office of love too for them, as many as are not yet perfected. Not in vain has the Church of old taught us to say, "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them!"

And now, if Jesus has brought before you any fresh thought of His great love for our own souls, and for the souls of all His redeemed in those unimaginable depths of His Passion; if the condescending love

[l] Heb. xi. 40. [m] Rev. xiv. 13.

of God the Holy Ghost has become in any way more vivid to you, let it not be a passing thought. Be not satisfied to have felt. But when we, as we soon shall, "offer up ourselves, our souls and bodies, to be a reasonable holy and lively sacrifice to God," hallowed by that Adorable Sacrifice, whereof He has made us partakers, let us pray Him for that sealing gift of perseverance. To all who ask it He gives perseverance; they only do not persevere, who do not ask.

Nor let us be content with greater diligence in our own prayers only. Every where the fields are white to harvest. Every where there are souls, which can be gathered into Christ's fold. Pray we the Lord of the harvest that He would send labourers into His harvest. Pray we, that He would add to the band of those Christian women, to whom it has been given to be missionaries in bringing the poor wanderers at home or the Heathen in the isles of the sea, into or back to the fold of Christ. Let us pray that God Who has so wonderfully renewed among us the call to devoted service, would extend that call yet wider. Let us help others, as we can, to understand and to follow that call, that so this our land may once more be the island of Saints, the horrible dishonour to His Name be mitigated, the terrible waste of souls, for whom Jesus died, be stayed. This, let us ask of Him Who can do abundantly more than we can ask or think. Let us ask it of Him now, by His Body which was given for us, by His Blood which He shed for us.

Thanks be to God.

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